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Rev. W. L. WARDLE, M.A., D.D.

APRIL, 1930.

Editorial Notes.

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HOLBORN REVIEW

APRIL, 1930.

Editorial Notes.

Three Great Preachers ONE of the characteristics of English Nonconformity of which it can be legitimately proud is that it has always set great store by preaching. It has magnified the prophetic office. It can be claimed that in so doing Nonconformity has been true to the values which obtained, the New Testament being our witness, in the primitive Church. Recent events, varying in character, have conspired to remind us of three shining ornaments of the Nonconformist pulpit. One of them, Dr. R. W. Dale, whose name and fame are linked with Carr's Lane, Birmingham, belongs to a fading past, and it is just the fact that time has recently brought us to the centenary of his birth which has revived his memory. But it deserved to be revived. English Congregationalism was rich in men of personality and preaching gifts forty and fifty years ago. Guinness Rogers, Enoch Mellor, Joseph Parker, Charles Berry, Alexander Mackennal are names which easily emerge from memory, but great as these were, it is simple truth to say that in sweep of mind and force of utterance Dale surpassed them all. He was a veritable giant—"the greatest man I ever met, almost overwhelmingly great," an eminent English divine is reported to have said of him. Coming to Carr's Lane in 1853 when only twenty-three years of age, first as assistant to John Angell James, himself a great preacher, and passing on six years later to be his successor, he until his death in 1895 maintained there a glorious ministry, making "Dale of Birmingham" one of the household names of English Nonconformity.

Dale made his pulpit a throne, for it was by no cheap artifices that he won and sustained his great reputation. He loved to preach on the big texts, and there was something spacious and massive in his treatment of them. He challenged the intellect of his hearers. From the first he set himself to the exposition and defence of the Christian Gospel. I heard him preach but once—it was in my early ministry—and I recall that then his subject was the relation of faith and works as set forth in the Epistle of James. “I hear,” said another minister to Dale when his ministry was still young, “that you are preaching doctrinal sermons to the congregation at Carr’s Lane; they will not stand it.” “They will have to stand it,” was Dale’s answer. And they did. Indeed, one practice that he ultimately adopted, when planning in rough outline the themes of his preaching for a given year, was to arrange that among them should be a number concerned with the exposition of some of the principal doctrines of the Christian Faith. His volume, *Christian Doctrine*, represents a series of such sermons. One hesitates to recommend every preacher to imitate his example. To be done successfully it calls for a certain type of both mind and utterance. Dr. Dale had this double qualification—a penetrating mind which saw even abstruse truths with a pellucid clearness and the power, thanks to his fine voice and presence and his noble diction, to make his thought as clear and fascinating to others as it was to himself. His published sermons are wonderful examples of pulpit style. There is nothing tawdry or meretricious about them. Dale’s soul was captivated by the glory of the revelation and redemption vouchsafed to men in Christ, so that words like “august,” “awe,” “wonder” were often on his lips, and his sense of the grandeur of his message lent dignity and beauty to his utterance. He was a great evangelical preacher. Much might be said also of his sturdy Nonconformity, his sure grasp and convincing exposition of Free Church principles, and of the large contribution he made to civic and national righteousness. It was his profound conviction often expressed, that Christian principles, made vivid and effective

through the action and influence of Christian men, must cleanse and transform the whole of life. No man, he held, could be a true Christian who was not also a good citizen. Birmingham has done well to recall to us this noble figure of the past.

* * * *

The name of another great preacher belonging to English Congregationalism has also been before us recently. On the opening Sunday of this year Dr. R. F. Horton, of the Lyndhurst Road Congregational Church, Hampstead, attained his jubilee as the pastor of that Church, and made that event the occasion of his retirement from the active ministry. It was on New Year's Sunday, in the year 1880, that Mr. R. F. Horton, as he then was, began what was meant at the first to be simply temporary preaching service to a small congregation gathered from a new district in Hampstead and worshipping in an iron building situated in a road which had yet to be made. Though he had already done occasional preaching he had no intention at the moment of taking up the ministry as his vocation. He was then a don at Oxford, with his interests seemingly deeply rooted in the life of the University. But God had other plans for him. The church at Hampstead prospered. Men were attracted to a ministry which was such a happy blend of culture and spiritual fervour. The result was the removal of the congregation in 1884 to the present building in Lyndhurst Road—Robert Moffatt, it is interesting to know, laid the foundation stone—and a requisition signed by two hundred names, one of them being Mr. Asquith's, urging Mr. Horton to undertake definitely and permanently the office of pastor. He ultimately consented, with the result that what was designed merely as temporary ministerial duty has lengthened out into half a century, all spent in the happy and fruitful service of one church.

I have two memories of him which belong to the early years of his permanent settlement at Hampstead. I heard him preach a missionary sermon one week-night at Cam-

bridge, when I was a student there. What primarily drew me to hear him was curiosity to see the man about whom there had just previously been such an outcry at Oxford. It will be recalled that Horton had been appointed as one of the divinity examiners in the University. No one could challenge his competence for the work, but he was a Nonconformist, and was Oxford to allow a Nonconformist to examine in such a subject as divinity? "Never," said the devotees of the existing order, and they came up to Oxford from their parishes and country retreats and by an overwhelming vote in Congregation vetoed Horton's appointment. My other memory relates to the first years of my ministry. There came into my hands the book Dr. Horton had just published on *Inspiration and the Bible*. I remember with what delight I read it and how it lighted up the Bible for me, helping me to see, beyond the human and fallible element in it, its permanent, because divine, message. The book consisted of a series of lectures which Dr. Horton had given to his congregation at Hampstead. What he said is familiar and even commonplace now, but it was new and, as some thought, revolutionary then, and Dr. Horton was once again the subject of bitter and heated controversy. But he went quietly on his way, and the years have brought him his reward in the affection of his own congregation and the admiration of all the Free Churches. Few ministries have been more blessed of God than his. Devout and deeply spiritual, his preaching has been a fine blend of ripe scholarship and evangelical passion. One who used to hear him frequently once told me that you could never be sure beforehand what kind of a sermon he was going to preach, whether one that was strongly intellectual or one which was predominantly emotional in its content and appeal. But whatever its formal quality Dr. Horton's preaching has always sounded the evangelical note. It has been open-eyed to all new aspects of truth, and it has been no less quick to enforce and proclaim the widest applications of the Christian message. But it has always found its centre in Christ. "My doctrinal views," he said at his ordination, "are summed up in the words Jesus Christ." Happy is the

minister that has such a theme and the church that has such a minister! The goodwill of thousands in our own Church will accompany Dr. Horton in that eventide of rest which he has so richly earned.

* * * *

The third Nonconformist preacher, whose (3) **Mark Guy** name has been vividly before us is Mark Guy **Pearse** Pearse, the reminding factor in his case being, unhappily, his passage from our midst. Yet "nothing is here for tears." He has died at a ripe old age, after sixty-four years spent as a Methodist minister, and with a justifiable assurance that his work on earth was done. Indeed, latterly it has been simply through his pen that he has been able to express himself. But what a preacher he was in the days of his strength! How congregations hung upon his lips, and how true it was of him, as of his Master, that "the common people heard him gladly"! For his was popular preaching of the best type. It seems to me, as I look back, that the Methodism of a generation or more ago threw up in its popular preachers a type of its own. They were not intellectual after the type of Dr. Dale or Dr. Horton, though they always had a real evangelical message. Their *differentia* lay in the mode of its presentation. They had their own way of approach to a subject; there were flashes of insight; they called up homely illustrations drawn from human life, oftentimes with a touch of humour or pathos in them, the total effect being that the message was not only lighted up to the mind but had a warm emotional appeal to the heart. Of that finely moving type of preaching Mark Guy Pearse was an outstanding example. To hear him once was to remember him always. I myself heard him with delight when I was a young student and there are some parts of the sermon, notably the illustrations, which I remember to this day.

Moreover, Mark Guy Pearse preached through his books, especially his representations of Cornish life and character. *Dan'el Quorm and his Religious Notions* is in its way a masterpiece. The shrewd commonsense of the old Methodist

cobbler in his talks to his class, his raciness of speech, his pawky home-thrusts, his homely yet telling illustrations of religious truth, his faithful, but withal tender, handling of the different types of men and women who attend his class—these features of the book gave it a wonderful and deserved popularity, especially among Methodists. In Mark Guy Pearse Methodism has possessed a great preacher and a literary artist of no mean order. How characteristic of the man, too, was his passage out of life! He verily “greeted the unseen with a cheer.” A great dispenser of cheerfulness in life, he would not have even his death to be invested with gloom. It was like him to arrange even his own funeral service, selecting hymns which spoke of the joy of salvation, and directing that the congregation was to sing them heartily, and that the organ was to have all the stops out. It reminds me of what is told concerning another Methodist Greatheart, Samuel F. Collier. As he lay dying, feeling that the end was near, he, gathering together the last remnants of his strength, sat up in bed, and, announcing the familiar Doxology, asked those who were in the room to join with him in singing it. If a further word may be added, one would point out that all the three preachers to whom reference has been made, widely as they differed in type of mind and style of utterance, had, nevertheless, one thing in common—they were profoundly evangelical in their message. Does that fact not say something vitally significant for Non-conformist preaching to-day?

* * * *

This REVIEW, in its last issue, gave expression to Dr. A. S. the widespread sense of loss, notably in the Peake. realm of Biblical scholarship, which has been occasioned by the passing of Dr. Peake. Similar tributes have been paid elsewhere. Dr. Selbie in *The Expository Times*, Professors Lofthouse and Howard in *The London Quarterly Review* have spoken in tender and admiring terms of Dr. Peake's qualities as a scholar and a man. Now Professor James Moffatt has added his word of testimony. In the January number of *The Hibbert Journal* he prefaces

his "Survey of Recent Theological Literature"—the section of that publication for which he is regularly responsible—by an appreciation of Dr. Peake which, in case some of our readers have not seen it in its original setting, we venture to quote :

The death of Dr. Arthur S. Peake is a distinct loss to theology, and those who know something of the manifold services which he rendered in this department will realise how much the present generation is indebted to him. A pupil of Dr. Driver at Oxford, he carried on the work which Dr. Driver did, of interpreting evangelical Christianity in the light of the newer criticism, not only in his own Church, but far beyond its borders. Unlike Dr. Driver, he covered the New Testament as well as the Old ; and, indeed, by means of his books on the Bible and Christianity, instructed the general reader with a persuasive combination of scholarship and faith. His well-known Commentary on the Bible, which was edited with skill and thoroughness, was merely one of the contributions which he made to the spread of enlightened views about the Bible. But his own works in exegesis and interpretation must not be overlooked. There are still no better short editions of Job, Jeremiah, and Hebrews, than those which he contributed to the Century Bible. And it would be a pious tribute to his memory, as well as a gift to students far and wide, if the authorities of Manchester University would reprint in one volume the scattered essays on Paulinism and other subjects which he issued in their series of publications. These are too valuable to be forgotten ; they are constructive and clarifying, and they illustrate Dr. Peake's power of reaching to the central problems and stating them effectively in a critical as well as in a profoundly religious spirit. He had a frail physique, but the amount of work he carried through in spite of it, was a marvel and a challenge to his friends.

Thus does one eminent scholar pay tribute to another. We are grateful to Dr. Moffatt for the wreath he lays on the grave of the great teacher we have lost.

A. L. H.

The Achievement of the Old Testament.*

By C. G. MONTEFIORE, M.A., D.D.

I CAN see that, among the Presidents of a Society for the study of the Old Testament, it is not unfitting that there should be a Jew. For to him, be it for better or for worse, the O.T. and nothing but the O.T. is his sacred Scripture. It is his Bible, not only a *part* of his Bible, and that the less important part; but for richer or for poorer, for better or for worse, it is his *whole* Bible. What, then, has he to say about it, and how does he assess it, in this year of grace 1929? I fancy that there must be a certain interest, even a certain piquancy, in such questions and in the reply to them.

Yet that little pronoun "he" is vague, and, perhaps, in my case, a little misleading. For I cannot pretend that, though I am a *very* average *person*, I am a very average *Jew*. In the matter of assessing, or dealing with, the O.T., I cannot pretend to be a representative Jew. I am too unorthodox, too modernist, too liberal, perhaps even a little too detached and—only in the literal sense I hope—too eccentric. So what I say to-day must be understood to be for myself alone, though doubtless a good many more or less liberal Jews would more or less agree with me. I would venture to add this: as one may argue that, within limits, he who feels himself to be a Christian *is* a Christian, so, also within limits, one may argue that he who feels himself to be a Jew, *is* a Jew.

Now I have said that the O.T. is the Jew's sacred Scripture, his only Bible. But what now-a-days do we mean by

* The substance of the Presidential Address delivered at the meeting of the Society of Old Testament Studies, held at King's College Hostel, Westminster, December 31st, 1929.

"sacred?" That is too hard a question for me to answer, but I would like to say just this. Are not your father and mother, in some not unreal sense, sacred persons to you? But only quite as a child do you regard them as perfect. When grown up, even though you admire and love them dearly, you know that they are *not* perfect, you know that they have their faults, though their virtues enormously outweigh their faults, and you even know what these faults are. So, too, a book may be my sacred book, but I need not, therefore, regard it as perfect.

Again, to the liberal Christian, the O.T. is, in *some* sort, sacred, and, in *some* sort, inspired. Should I regard it as sacred and inspired in the *same* way? Not, I think, entirely. I should accept the famous "by divers portions and in divers manners," which Christian critics of the O.T. are so fond of quoting, but I should not interpret it exactly as they do. Just as I could not allow that the author of that celebrated phrase was right in supposing himself and his contemporaries to be standing "at the end of these days," at the end of the old, and near the opening of the new æon, so I should not accept the view that it had been God's deliberate intention to give only partial and imperfect religious light from Moses to Malachi, and then to grant the full and perfect blaze with the advent of the prophet from Galilee. And this difference of judgment brings other differences in its train. It causes some difference in appraisal. The O.T. is to me, as it is to Christian critics, imperfect, but this imperfection it shares with all other books, and with all other creations of man, even though the spirit of God may have helped to their production. I have no need to be careful not to estimate anything in the O.T. too highly in order to maintain an adequate distance between the Old Testament and the New. For that reason, as well as for other reasons, I should be doubtless inclined to assess some things in the O.T. at a higher rate than many Christian theologians would be ready to do. And for this reason I should be shamelessly conceited enough to consider that I assessed *some* things in the O.T. more accurately than some of my Christian brethren,

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just as I also consider (is it not almost intolerably boastful?) that I assess *other* things in the O.T. more accurately than many of my Jewish brethren assess them.

For, from my point of view, two opposite faults are often committed about the O.T. The first fault, now much more common with Jews than with Christians, is to read into the text modern excellences which are not truly to be found there. It is the fault of magnifying, over-glorifying. The second fault is that of improper cheapening. You may often read in the writings of Gunkel, and of some other theologians, a sentence like this: "We must be careful not to give a New Testament interpretation to an Old Testament passage," in other words, "we must seek to give a low interpretation to the passage in order to maintain the proper and required extent of difference between the Old Testament and the New."

But there is something more. And here I am going to allow that even I, the impeccable Liberal Jew, may, for a certain reason, look at the O.T. a little unfairly and inaccurately also—yes, even I! Many of my less learned Christian friends seem to think that the Jewish religion, whether orthodox Judaism or liberal Judaism, is just the religion of the O.T.—whatever such a composite religion might be—and nothing more. But this is a great mistake. Now just as Christians partly judge the O.T. by its relation to Christianity, so Jews partly judge the O.T. by its relation to Judaism. Judaism did not stop with the O.T. It went on, and grew, and developed. And it is still going on, and growing, and developing. The Spirit of God was with the Jews in O.T. times; the Spirit of God, as I hold, was with them in later times; the Spirit of God (and *now* I speak with all reserve, humility and awe) is with them to-day. In the history and development of the Jewish religion there may have been retrogression; there may have been setbacks; but there has been also some progress, some advance; there is *some* progress and advance going on even now. If it is in any way possible to speak of such a thing as the religion of the Old Testament—if the words convey or possess any meaning—then I would say that the religion of

the *best* of the Rabbis of, say, 400 A.D. was, upon the whole, a higher and better religion than the religion of the Old Testament. And if, to make my point more clear, I skip over the intervening 1530 years, I would venture to say that because, metaphorically, I stand as it were, upon the old Rabbi's shoulders, and so see further than he could see, my religion, or my Judaism, is, upon the whole, a higher religion or a higher Judaism than his. Obviously I do not mean my *personal* religion or religiousness, which I am sure is very much *below* his.

So then, we inevitably, all of us, partly assess the O.T. by what we happen to believe now, by what we happen to hold good and true and highest and best to-day. Now, as to a very considerable extent, the views of Jew and Christian to-day in respect to the religious and ethical matters with which the O.T. deals agree, so to a considerable extent our estimates of the O.T. and its worth concur. Of some of its greatest achievements we think alike—or rather, perhaps, we should agree that such and such sayings and doctrines are among its greatest achievements—Micah's famous "What does the Lord require of thee," for example. We should both agree that this passage is one of the O.T.'s greatest achievements, and that this achievement is very great. I have a sort of recollection that Sir George Adam Smith says somewhere that Micah vi. 8 is beaten only by Matthew xi. 28-30. Nevertheless, there are some things in the O.T., not perhaps very many things, but yet things of great importance, which are more dear and precious and sacred to the Jew than to the Christian. Moreover, in a certain sense, even the great things about which Jew and Christian quite agree, such as the Micah passage, may be more dear to the Jew than to the Christian; he takes a sort of family or denominational pride in them; so might *Hamlet* be regarded as equally *great* by a Swede and by an Englishman, but it might be more *dear* to the Englishman than to the Swede. But of that difference I was not thinking. The few things of which I was thinking would, first and foremost, include the famous words: "Hear, O Israel, the Lord our God, the Lord is One. And

thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The very sound of these words, whether in Hebrew or in English, is heavily and tenderly charged with associations, memories, sorrows and glories, which must be peculiar to the Jew. And they are of enormous value to him and of great intensity. They must be as peculiar to the Jew as the words, "Come unto Me all ye that are heavy laden," are to the Christian. As I cannot share in the wealth of meaning and associations which these words convey to you, so you cannot share in the wealth which those other words possess for me. Or, again, sayings like, "Ye are My witnesses," or "Ye shall be unto Me a kingdom of priests and a holy nation." Or "Know therefore this day and lay it to thine heart that the Lord He is God in heaven above and upon the earth beneath; there is none else." Or "In that day shall the Lord be One and His name One." Even a mistranslation may become hallowed by the centuries, and charged with special hopes and promises, as for instance, "In thee shall all the families of the earth be blessed." What these words mean to Jews they can mean to no others.

Thus it is that the achievement of the O.T. is inevitably somewhat different to the Jew from what it is to the Christian; that is one justification for my venture this evening. To the Buddhist the achievement would, I presume, be different again, while to the convinced atheist it would be less achievement than waste. The O.T. would be fine literature and little purpose; much fine sound and fury with little significance or sense. It might be said that the Jew, even the liberal Jew, while he recognizes the imperfections of the O.T., while he recognizes the dross as well as the ore, yet has a certain tenderness for the dross and the imperfections, as well as a profound affection for the nobilities and the ore. Do you remember the wonderful words in *James Lee's Wife*?

"The man was my whole world, all the same,
With his flowers to praise or his weeds to blame,
And, either or both, to love."

The Old Testament is not my whole world, and I don't love all its weeds, but yet there is something in the parallel.

What, then, is for me the achievement of the Old Testament? First, and most of all, the book seems to me a challenge of Theism. It seems to me to contain all the essentials of religious Theism in a highly provocative form. It appears to present and to possess those qualities and elements of a religious Theism which are its nerve and its bedrock, and also its greatest problem or difficulty. The form in which it presents them may be very unphilosophical, and sometimes crude and elementary, but, in a certain sense, this very crudity is a part of the O.T.'s merit.

The O.T. Theism is the unhesitating and unqualified Theism of the Personal God. Here we have the God who rules and cares; the God who is just and pitiful and loving; the God to whom man can pray, and who enters into relations with man; the God who is creator; the God who rewards goodness and punishes wickedness; the God who helps and aids; the one and only God. Now I speak with great diffidence, but it seems to me that, if metaphysics and theology will permit us, we need for our religious Theism pretty nearly all those main characteristics of God which the O.T. contains. We even need—although it is unfashionable to mention them now-a-days, partly through disbelief, and partly because we are so superior and moral—rewards and punishments. We can and we may have to sublimate those characteristics; we may have to make some of them more in harmony with our modern and up-to-date conceptions of the Godhead; but, in some form or other, as it appears to me, we need them *all*. If our Theism is not allowed to possess one or other of them, it will be an inadequately religious sort of Theism—or, at all events, not the Theism to which Jews and Christians have been accustomed for twenty centuries and more. Now it seems to me an immense advantage to have these characteristics, these essentials, of religious Theism presented to us in *adequate* purity, in great simplicity, in utter fearlessness (without scruples, apologies and extenuations), and in almost complete uncon-

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sciousness of the enormous, the appalling difficulties which they involve. (I have not forgotten Job and one or two other isolated passages, but roughly what I have said is true). The O.T. seems to provide a sort of standard. To its Theism—*bien entendu* to its Theism at its best and purest and highest—we must seek to bring up, or to keep up, our own Theism to-day. Its very simplicity and fearlessness are, to me at least, a perpetual consolation, a constant stimulus, an abiding refreshment of soul.

Then, besides all these essential elements, on which I need not dilate, and which it is quite unnecessary to illustrate, there are several other elements about O.T. Theism which seem to me distinctive and valuable. (1) It is a happy Theism; one may even say it is a healthy Theism. That “Prosperity is the blessing of the O.T.” is a very inadequate remark, and no sooner does he make it, than Bacon proceeds to qualify it, but it is so far at least true, that for the O.T. man’s right and proper condition is one of joy. Joy is the result and the reward of righteousness, and religious joy is the highest form of joy. There is a good deal about sin in the O.T., but not too much. There is something about life’s frailty, but not too much. In spite of much sorrow and suffering, and in spite of occasional perplexity of spirit, there is hardly any pessimism or despair. Life usually is well worth living.

(2) The God of the Old Testament, if the phrase be not absurd—shall I rather say, the best God of the Old Testament?—is a mean between the two bad extremes of pitilessness and good-naturedness. Among the sayings in it which are charged with deepest meaning and with holiest associations to the Jew, I might have mentioned the famous utterance in Exodus: “The Lord, the Lord, a God full of compassion and gracious, slow to anger and plenteous in lovingkindness and truth, keeping lovingkindness unto thousands, forgiving iniquity, transgression and sin, and yet that will by no means leave unpunished the guilty.” The life it demands of man is a mean between carelessness and grovelling fear. Man goes erect; he has nobody and nothing

to fear but God, but Him he *has* to fear, though Him he has also, as supremest law of all laws, to love. Religion is to fill man's life, but is not to oppress it.

(3) It is a virile and a human Theism. Human sounds an odd word in conjunction with Theism, and an adjective of blame rather than of praise. But I use it here in a very special sense. I was preparing my notes for this paper, and looking from the table, I said to a dear friend who was in the room—he is a clergyman of the Church of England—“What do you particularly like about the Old Testament?” He replied at once, “Its humanity. It is such a human book.” Then I turned to another friend who was also in the room, and said, “And what do *you* particularly like about the Old Testament?” and he replied, “Its virility.” With adequate reserves, and allowing for certain exceptions, both replies are, I think, true. The O.T. has many faults, but they are largely the faults of youth and of unsophisticated human nature; even when we dislike the O.T. for its cruelty, its revengefulness, its imprecations, yet all these defects are usually of a simple human kind. There is rarely (I do not say never) anything perverted about them, anything nauseous or repulsive. So, too, with its morality, its ethics. There is much about lovingkindness, but there is also much about justice; there is much about pity, but there is little or nothing which is namby pamby or sentimental.

(4) Just as the O.T. may not theoretically establish a harmony between its tender and its severe conceptions of God, as on the one hand, forgiving and pitiful, on the other hand, just and requiting, but as it, nevertheless, contains both elements in a unity which, for practical purposes, serves our turns, so in regard to the kinship and the difference between God and man. God is omnipresent, but He is also transcendent. Many persons, with leanings towards immanence and pantheism, dislike the transcendent God of the O.T. To me He appeals. I like the O.T.'s insistence on the gulf between God and man, but I like hardly less the insistence upon the bridge or the bridges between them. Man can commune with God; man can imitate God; for man has within him

something which is akin to the divine. Nevertheless, the immensity of the difference between them is still more fundamental to O.T. religion.

(5) For completeness sake I ought, perhaps, to stress in a separate heading, though the point has been mentioned before, the uncompromising association of ideals of human morality with God. The divine Being is One, He is the Creator; He is spirit and not flesh, He is ubiquitous, but above all He is righteous. All difficulties as regards that—I mean the ascription of righteousness to God—are ignored; even Job's problems and puzzles are merely ethical, not metaphysical. If we subtract God's moral qualities from Him, He simply collapses. As a mere postulate of theology, Yahweh is a poor sort of God and a thin one; His richness, His very essence, reside in His moral character. The O.T. refreshes me by its simple daring, its convinced and unhesitating assurance that the One God is good.

(6) Much, it is true, can be said against Yahweh; if you look for blemishes, you can find them in plenty. He is jealous, He is partial, He is often all *too* human, and even human where man is not at his best; but I think that these blemishes are, to some extent, the historical defects of His qualities. Just because He was so human, He would not, but for these defects, have reached His full stature, and yet retained His excellences and His virtues. He becomes more and more completely moralized and even spiritualized, but He never evaporates into an abstraction. He never ceases to be the personal God with whom men can commune, to whom they can pray. He remains : θεός, the God; He never changes into τὸ θεϊόν, the divine. And with this feature of His nature must be combined (7) the gigantically important fact that, not too late in His career, He refused to allow Himself to be represented in any material form, and also that He waged a bitter, or as some would think, an exaggerated war against every kind of idolatry and image worship. There are sayings in the O.T. about idolatry and images which stir the blood of a Jew to this day. "The likeness of anything in heaven above or

on earth beneath; ye shall not bow yourselves to them or worship them." And again (Deut. iv. 12); "Ye heard the voice of words, but ye saw no form, only a voice." The personal Yahweh could become as spiritual as you please, as spiritual as the author of the 139th psalm could make Him, but He retained His personality. Because He might not be represented as a man, or under any material form or likeness, therefore could He become and remain both spiritual and personal. I think this wonderful combination is one of the greatest of the great achievements of the O.T.

So much, then, about the conception of God in the O.T. and its achievement in *that* direction. Let me now briefly touch on two or three points closely connected with that conception, but yet, perhaps, better stated as separate excellences. Of these the first is the indissoluble intertwining of religion with morality. The service of man is the best and truest service of God. Ritual is subordinate to righteousness. It is all put with exceeding simplicity, but it is surely a great achievement. "I delight in lovingkindness, and not in sacrifice." What does God want of man? Justice, lovingkindness, humility. It is impressive to find this note not only in the Prophets, but in the Psalter, and even in the Proverbs as well. And if the Law appears to stress the ritual hardly less than the moral element of religion, one cannot get over the fact that whatever their date may be—a matter of religious insignificance—the Law assigns the place of honour to those Ten Words which to the Jew, in spite of all the patronizing and cheapening criticism which they have recently received, still appear to include the fundamentals of social morality. And if they also include a seemingly ceremonial command as well, that command is to the Jew one of especial charm and beauty, and one of special tenderness and significance. To the Jew the Sabbath, hallowing as it does both labour and rest, seems a grand social achievement, put under the justified ægis of religion; but the Sabbath has also memories which make it something more. Those memories may be dying, but they are not yet dead, and perhaps they never will wholly die. You remember Heine's words in his poem *Princess Sabbath*?

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“Israel his name is called.
Him a witch’s spell has changed
To the likeness of a dog.
But on every Friday evening,
Broken is the spell : the dog
Grows once more a human being.”

Then “the bride” was hailed: “Come, O Bride; come, O Bride,” and with the coming of the Sabbath came its joy; its tender, human, unspeakable joy—a joy which, perhaps, only the old fashioned, observing Jew can properly obtain, which certainly the outsider can never realize, never know. And this joy was the product of the Law, even as those other great canons of social morality are its product too. “Justice, justice shalt thou seek. Thou shalt not pervert the judgment of the resident alien or of the fatherless; thou shalt take no bribe, thou shalt not oppress a resident alien, for ye know the heart of the resident alien” (I do not cavil, you observe, at the translation, for were not the large majority of all foreigners with whom ancient society came into contact resident aliens?) “seeing ye were resident aliens in the land of Egypt. Thou shalt not respect the person of the rich or of the poor. Thou shalt not hate thy brother in thy heart, but thou shalt love thy neighbour, and thou shalt love the resident alien, as thyself, for ye were resident aliens in the land of Egypt.” Did the Egyptians love the Israelite resident aliens? On the contrary: they oppressed them. But there is to be here no tit for tat. “The resident alien ye shall not oppress.” These laws have a peculiar significance for the Jew, and we reckon them among the high achievements and glories of our Hebrew Bible.

I have quoted certain laws, and as to their merit there can hardly be two opinions. But from certain laws I now pass on to say a word about the Law as a whole, and here there can very easily be two opinions! How does the Liberal Jew, as the Americans would say, react to the Law? I am *not* prepared to answer that question, but I *am* prepared to say how one particular Liberal Jew reacts to it. Over above the grand sayings and teachings in the Law, the “Hear, O

Israel," the Ten Words, and so on—over and above the number of precious and permanent enactments such as those which I have just quoted, the Law is for me the symbol of Law, and "of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world." Still more, if a little less generally, the Law is for me the symbol of the Moral Law, which in spite of human growth and human mutability and human decay, is for Jewish Theism eternal and divine. "The unwritten and unswerving laws of heaven; not of to-day and yesterday they are, but everlasting; none can date their birth." Perhaps I might be inclined to change Sophocles's plural into the singular, but otherwise I should accept his words. And here "I hold by the blood of my clan"; Law is for me an integral part of religion. The law of righteousness is, doubtless, partly, or, shall we say, in one sense, the creation of man, but for each individual man it is, as Jewish Theism teaches, outside man; its ultimate source, its eternal guarantee, is God. The Jew translates into his own language, but yet approves, those simple words with which Plato introduces his last dialogue, "Tell me strangers, is a god or some man supposed to be the author of your laws?" "A god, stranger, in very truth a god." At the back, then, of the Law, at the back even of the Pentateuch, with all its imperfections, is God. And so even the Liberal Jew is willing to keep the scrolls of the Law in the most sacred or conspicuous part of the synagogue, and he still dares to regard the Law as a noble feature of his sacred book. But there is something more. The Law is precious to me for another reason. It is for me a wholesome reminder; it is my outside conscience which corresponds with, and justifies, my inside conscience. The Law symbolizes the "Must" to which I bow down. It symbolizes the "Ought," to which I reply, not, "I can't," but, "I can." In these days, when sin is so much ignored, or explained away as ignorance or disease or the fault of one's parents or one's environment or what not, it is for me refreshing, stimulating and inspiring, to remember the Law, and to believe that at bottom righteousness is God's will,

God's ordinance. It is for me refreshing to hear the words "Thou shalt," "Thou shalt not." For, as regards my own self at any rate, I know that these extenuations and explanations of sin are all stuff and nonsense. I do wrong, but I *can* do right. I feel painful shame when I do wrong, just because I know I could have done right. As Rousseau says, "Mon pire tourment quand je succombe, est de sentir que j'ai pu résister." Sometimes even I, frail as I am, triumph over temptation, and do right, and I know that I ought to do so always, and that I could do so if I chose, or at any rate—gruesome words—that I could have done the right to-day, had I, when it was well within my power, done the right yesterday. "If thou so desirest thou canst keep the commandment," said Sirach (xv. 15), and Dr. Charles remarks: "This is the normal Jewish doctrine of Free Will; it is characteristic of this doctrine that divine grace occupies a relatively subordinate position." I am not sure that Dr. Charles is entirely wrong, whether for the Apocrypha, the O.T., or for Judaism as a whole. It is, therefore, perhaps, that though something within me responds to, and feels the propriety of, petitions such as "Create in me a clean heart, O God," or "Teach me to do Thy will,"—though I rejoice that such verses, too, are part of the achievement of the O.T.—I do not shrink or quail before the Law. And it is, therefore, perhaps as one, who in spite of all changes, yet stands in the line of Jewish tradition, that at whatever cost of consistency, I also respond to Rousseau's Savoyard Vicar's striking words about God, when he says: "I do not even ask of him the power to do good; why ask of him what he has given me? Has he not given me conscience so that I may love the good; reason that I may know it; freedom that I may choose it? If I do evil, I have no excuse; I do it because I will to do it; to ask him to change my will is to ask him what he asks from me; it is to ask him that he should do my work, and that I may receive the reward."*

* I owe the reference to Rousseau to that most excellent book, *The Meaning of Rousseau*, by ERNEST HUNTER WRIGHT. Professor of English in Columbia University, New York. Oxford University Press, 1929. p. 138.

That is, I admit, one-sided ; it is not the whole truth. A friend of mine (and a Jewish friend) said to me not long since, " In myself I am utterly rotten and feeble. Whatever goodness I may have done has been all the work of God. I feel that most strongly." Those words seem to me to respond to a reality, and yet Rousseau's words also respond (as I believe) to a reality. And if you like to call the one a Jewish and O.T. bit of reality, and the other a N.T. and Christian bit of reality, I am content, so long as it is conceded to me that both bits are valuable, and that neither bit is wholly false or expresses the full truth, the *complete* reality.

May I now just add two or three final sentences of summing up? The variety, and even the inconsistency, of the Old Testament constitute, if not part of its achievement, yet at all events part of its attractiveness and its charm. Many moods produced it ; so many moods find a help and a response in it. Here there is something for that mood when we realize the necessity of the institutional and the outward : here, too, is something when we want to be alone with God. Here is the demand for social and personal righteousness ; here is the depreciation of the outward and the ceremonial. Here is a voice calling us to repent, a voice which says, " Despair not," a gentle and comforting voice, which tells of the pity, as well as of the justice, of the forgiveness, as well as of the punishments, of the love, as well as of the awfulness, of the One and Only God. What I have ventured elsewhere to call the rough edges of the O.T. are also in a certain sense an achievement ; they enabled Judaism to move forward, they incited to development. The O.T. is, upon the whole, a hopeful book. It looks forward. Its golden age, as Jewish apologists are so fond of saying, is in the future rather than in the past. A distinguished modern theologian and philosopher has emptied many buckets of cold water and chilling doubt upon the conception of progress, but the Jew still has the unconquerable faith in his heart that the visions of the prophets are not purely visionary. Before the end comes, if come it must, there shall yet, he believes, be more knowledge of the Lord upon the earth, more righteousness,

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more peace, yea, even more happiness. And all these ideals are the ideals, the achievements, of that ancient book. Even the one notable limitation of the Old Testament is also in a certain sense its strength. That unquenchable faith in God and in God's righteousness which no persecution and no misery could destroy from the Jew's heart, he drew from his sacred scripture. Franz Delitzsch is little read to-day, and therefore I will end my address with a favourite quotation from him. "This is just the heroic feature in the faith of the Old Testament, that in the midst of the riddles of this life, and face to face with the impenetrable darkness resting on the life beyond, it throws itself without reserve into the arms of God." And that, too, was an achievement.

Life and Art.

BY REV. WILLIAM DAW.

SO evil are the days upon which we have fallen that Life and Art have only the most distant relationship, a kind of spiritual twenty-second cousinship, in these islands. Art is attempting to survive without sustenance from Life; and Life goes always disfigured lacking the loveliness and vitality of Art. This is the age of unattached Art. What we call Art is for the most part a mere embroidery on the skirts of Life, an embellishment often quite out of character with that which it decorates. Much artistic activity, it is true, is on foot, and many zealous workers are putting forth all their strength that the marriage of Life and Art may be consummated. But Art and Life look only suspiciously, or at best shyly, at one another, and each cannot endure the other until some great spiritual change come which shall draw them together.

Many are hoping for much from what is known as Applied Art, which is indeed a valiant attempt to bring these two great nodding acquaintances together. Hence come weirdly designed furniture, erratic architecture, strange and wonderful implements of daily use, as fire-irons, knives, forks, spoons, and the like. Too often, however, these are but curious distortions, whose only beauty is thrust upon them from without, and is not inherent in their primary shape and actual function. It should be possible to produce things of everyday use whose beauty is entirely congruous with their office, and is not an evident excrescence.

In his lecture on "The Art of the People," William Morris has this passage, "No doubt many of you have wandered through the galleries of the admirable museum of South Kensington, and like me, have been filled with wonder and gratitude at the beauty which has been born from the

brain of man. Now, consider, I pray you, what these wonderful works are, and how they were made; and, indeed, it is neither in extravagance nor without due meaning that I use the word 'wonderful' in speaking of them. Well, these are just the common household goods of those past days, and that is one reason why they are so few and so carefully treasured. They were common things in their own day, used without fear of breaking or spoiling—no rarities then—and yet we have called them wonderful."

"And how were they made? Did a great artist draw the designs for them—a man of cultivation, highly paid, daintily fed, carefully housed, wrapped up in cotton wool, in short, when he was not at work? By no means. Wonderful as these works are, they were made by 'common fellows,' as the phrase goes, in the common course of their daily labour. Such were the men we honour in honouring these works."

Thus Morris recalls for us an age in which Art and Life were undoubtedly in closer relationship than to-day, though many hideous things abounded then which would be intolerable to us now. The modern estrangement between Art and Life began when the machine commenced its career of domination over the lives of men. We are now so utterly within the power of that tyranny that we have ceased to feel our bondage. I do not say that we can ever hope, or should even desire, entirely to abolish the machine from among our amenities, but we must regain the mastery of it, and must relegate it to the position of a servant. No longer must any life which claims to be artistic become the puppet of enormous mechanisms. Machines for travel and communication can be beneficent, though they may be hideous; but the machine which turns out a multitude of articles of doubtful utility, and still more doubtful beauty, is tending to paralyse the natural craftsmanship of mankind, and is transforming labour into a ghastly servitude.

Architecture is the greatest of human arts. We are compelled to be the constant witnesses of its inventions: without going into any museum or gallery it continually

confronts us. It is applied art in its most impressive form. Beautiful cities there may be in this land of ours, beautiful in parts if not wholly so, but they are indeed rare, and but few can dwell in them. Most of us are compelled to spend our days in towns whose streets would be an unending offence to us were not our perceptions of beauty so utterly atrophied as to render us impervious to their ugliness. The artistic character and status of an age are proclaimed aloud by its architecture.

In another lecture on "Art and the Beauty of the Earth," Morris has a paragraph which I cannot forbear quoting, "I am myself just fresh from an out-of-the-way part of the country, near the end of the navigable Thames, where within a radius of five miles are some half-dozen tiny village churches, every one of which is a beautiful work of art, with its own individuality. These are the works of the Thames-side country bumpkins, as you would call us, nothing grander than that . . . The more you study archæology the more certain will you become that I am right in this, and that what we have left us of earlier art was made by the unhelped people. Neither will you fail to see that it was made intelligently and with pleasure."

In our own country we have had ages of opulence and loveliness in this art of architecture. Back to the eleventh, twelfth, and thirteenth centuries must we look for such periods—the times that produced Durham, Gloucester, and Salisbury Cathedrals. Such witching loveliness of stone, such splendour and sublimity, are at once the wonder and despair of modern architects. Though even here one feels that the ebbing tide of beauty has begun to flow again, as evidenced in the fine artistic integrity and strength of Liverpool Cathedral.

Spiritual causes lie at the root of our present period of architectural bankruptcy. The malady of febrile pleasure-seeking entirely outside the range of the normal and dignified work of life is one source of the cheap nastiness that spreads like a cancerous growth not only over architecture but also over most other affairs and objects

to-day. Tennyson is almost desperately out of fashion at the moment, so that one quotes him somewhat apologetically. The thought he gave us in that charmingly pictorial early poem, "The Palace of Art," is true now as when it was written. In the dedication of the poem he speaks of

"A glorious Devil, large in heart and brain,
That did love Beauty only (Beauty seen
In all varieties of mould and mind)
And knowledge for its Beauty, or if Good,
Good only for its Beauty, seeing not
That Beauty, Good, and Knowledge, are three sisters
That doat upon each other, friends to man,
Living together under the same roof,
And never can be sundered without tears."

The fine parable of the poem must be read in full by those who feel earnestly about these matters. There the deep dissatisfaction and the ultimate hell which came from the divorce of Beauty from Good and Knowledge are forcibly portrayed. Such a divorce lies at the beginning of the sundering of Art and Life.

From a slightly different angle Clutton-Brock argues that the activities of the spirit are not one—goodness, nor two—goodness and truth, but three: it is concerned alike with goodness, truth, and beauty, for all these are in God. Just now it would seem as though Truth were a voice crying in the wilderness after her sister Goodness, and actually now in process of finding her. But Beauty still wanders afar, largely unaccompanied, meeting her sisters only for rare and memorable moments.

The 'Nineties took as their slogan, "Art for Art's sake," Oscar Wilde in particular declaring roundly "All Art is quite useless." This was provoked by the moralistic tendencies of the popular pictures of that time, such, for example, as Frith's "Derby Day," and by the prevalence of the novel or poem with a purpose. Some dozen years later Mr. Arthur Ransome suggested a nobler war-cry in an article in the *English Review*—"Art for Life's sake." He concludes with these words, "We do not ask an artist for opinions, for facts, for skill alone. We have the right to ask for more.

We ask him for ourselves: we ask him for life. 'Poetry enriches the blood of the world' by the practice it affords of living consciously. Vain learning, opinion, skill, impoverish it. We ask from an artist opportunities of conscious living, which, taken as they come, multiply the possibilities of their recurrence, turn us into artists, and help us to contract the habit of being alive." Art is life itself regarded from one angle; when all life is art in the fullest sense the millennium will indeed have arrived.

The great majority of us are not, and can never hope to be, artists in the executive and technical sense of the word. Yet this business of art ought to be the main concern of our lives; for to us is committed the great task of showing that art can work with other media than paint and canvas, chisel and stone. Life itself has a technique which must be ever approximating to that of art. The individual life is to be regarded as an art form. We may not achieve that balance and proportion in the general movement of our lives, which can be reviewed afterwards from birth to death and can give the sense of rounded completeness and beautiful achievement, for we have but small control over the length of our days, and the sense of broken purposes haunts and dogs us to the very end. But it is not impossible for us to achieve a certain artistic quality of character and action which partakes of the nature of an art-form. Grace and vividness in thought, word, and deed are rare enough in these drab days, but they ought not to be impossible. When the right informing spirit dominates us a rhythm will run through every manifestation of character. Balance and symmetry will be imparted to it; more than a gleam of the Divine Light will illuminate it.

For most of us life is a sorry scramble, even when it is not a hideous muddle, amid sordid and trivial concerns. In our colder climate, imposing a certain roughness on us, we do not seem to have practised, scarcely to have realised, the value of a courteous and graceful demeanour. Any man or woman who becomes notable for this is so rare as to be a sign and a portent among us. Yet such a person diffuses an

atmosphere of grace; almost unconsciously we take tone and colour from him, and the tenor of our behaviour is sensibly heightened. Folk of this calibre have appeared. Robert Lytton says of Julian Fane, "He was, I think, the most graceful and accomplished gentleman of the generation he adorned, and by this generation, at least, appropriate place should be reserved for the memory of a man in whose character the most universal sympathy with all the intellectual culture of his age was united to a refinement of social form, and a perfection of personal grace, which, in spite of all its intellectual culture, the age is sadly in want of. There is an artistry of life as well as of literature, and the perfect knighthood of Sidney is no less precious to the world than the genius of Spenser." Julian Grenfell, who was killed in the great War, was another of these rare creatures. The late Sir Walter Raleigh, writing to Lady Desborough, Julian's mother, says of him, "He is a wonder. He accepted and rejoiced in both the means and the end. He lived in Eternity, which is a manner of living, not a length of life. Our extra days seem poor things. We all pass on fortunately. Words are no use; the live, glorious, complete thing that is a splendid human history is too much for them."

A much more difficult task awaits humanity when it tries to achieve social concord and symmetry as an art-form. Actually this has been much more written about than the necessity for the artistically-conducted individual life. Every Utopia, from Plato onwards, has been an attempt to state the possibilities here. To make harmony continuously in all the inter-relationships of life is beyond the actual practice of most communities; but there is no harm in dreaming of such a social state, and there may be much good in it: for dreams of this kind have a way of coming true, at least in parts. When we come to study these dreams to-day we have choice of two main types. One is that of a super-mechanical world, such as Mr. H. G. Wells has portrayed for us more than once; the other is the wistful mediævalism of William Morris, as shown in his *News from Nowhere*. Those of us who have any pretensions to artistic

sensibility cannot hesitate for a moment in our choice between these two types. Some mechanistic Utopias would be like an ante-room to hell for us. The greater naturalness and simplicity, the absence of hustle, the spaciousness and leisure, of Morris's future state all make an irresistible appeal to the lover of beauty. Here is an art-work that humanity should be prouder to accomplish than it has ever been to boast over its pomp of armed conquest. Social relationships will some day be more than a dreary political economy or a deadly commercial competition: they will be a symphony of lives.

It is but a step from such a conception to that of an international harmony. There seems but one hope that such a dream should ever be realised, and that is by the undisputed supremacy of the Kingdom of God. So far this has been regarded chiefly as a theological idea. Its wider implications are now being more generally recognised. Actually the Kingdom of God is an unsurpassed and superb art-form, which will demand the united artistry of the entire human race for its fulfilment. Perhaps more may be tempted to assist in its realisation when it is regarded in this way. Only by its aid can the complete and final fusion of Art and Life be consummated.

All the ugliness, squalor, and noise of our civilisation spring from that deep disharmony in the nature of man which religious folk have named sin. A truly Christian life will bring forth its own dewy and ineffable loveliness, a beauty on which there is no trail of the serpent, a glory untainted by intriguing ambitions.

Thus we climb finally to the thought which has been implicit throughout this study—that God is the Divine Artist, and that the Universe is the supreme art-work. Already it has a beauty, a harmony, and a rhythm which are perceived by poets and artists in moments of thrilling inspiration. We must not conceive of the Divine activity in our limited human fashion as that of a mighty personality engaged on a work external to itself. All true art is creation, and follows afar off the Divine Artist; but while the human artist fashions an

external beauty, the Divine Artist works from within. Great is the mystery of the artistry of God! One suspects that even God brings forth created loveliness not without pain. We know at least something of the agony which it cost Christ to begin the creation of His new era of beauty, truth, and goodness. The matter may go even deeper, and may perhaps be best suggested by the mystical lyric of Joseph Plunkett:

" I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.
All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree."

This may give us a glimpse of the mingled anguish and joy of creation. It may help us to see that there is no creation without crucifixion, and that beauty and suffering walk always together at least in this sublunary scheme of things. Perhaps we are advancing towards a life where loveliness is brought forth in effortless and serene perfection. But any approximation of Art and Life in this lower world will be brought about only with much pain, and possibly only after dire conflict. For the pure symmetry of life and affairs will be achieved only by the purging of our human nature—"without shedding of blood is no remission of sin."

This marriage of Art and Life is no theme for a merely academic discussion. It presses for consummation with the same urgency as the Kingdom of God. Those who are labouring for the one are also workers for the other. Let those who engage in these paramount tasks realise the manner of their working. That we should strive after clearness of perception seems thrust upon us as a prime necessity. Ruskin has taught us how great a virtue it is to *see* rightly. Obedience to a vision of this order admits of no disputing among those who are so illuminated. They will see that ultimately all truth, all goodness, and all beauty are gathered up for them in what they know as doing the will of God.

The Art of Quotation.

By E. W. ADAMS, O.B.E., M.D.

THE translator we must have with us always. If an evil, he is a necessary one. But is quotation an evil or not? Do we really like a writer or speaker who quotes?

Apparently not, if our dictionaries are any guide. The pocket Oxford will have nothing to do with him. Webster just refers to his existence in the smallest type as though apologising for an unpleasant fact. There he is called a "quoter," and we cannot help feeling that there is an offensive sort of implication that he would do well to queue up for the next batch of immigrants to the U.S.A. Should we miss him much if he did?

There are at least some of his kind whom we should not miss. There is the mis-quoter. There is the man who quotes from memory, forgetting that the human brain is convoluted, and that what enters it smooth is apt to emerge with a kink. There is the man whose diseased print breaks into inverted commas until it looks as though it had caught a kind of literary small-pox. There is the man who quotes "more authors in one book than are needed in a whole world." There is the person who purchases his gems for a few shillings in a Dictionary of Quotations. This is Illicit Diamond Buying. Besides, it is immoral to use Dictionaries of Quotation—even though compiled by clergymen. There is also the writer who will not allow us to suspect that he is learned but is determined we shall know it. For such, there is the advice of Hamlet to his mother which, if inverted, is of less doubtful morality: If you have a virtue, assume it not. Lastly, there are those who quote from another's reading. Of these second-hand merchants, nothing indecent

enough can be said in decent enough language. But this much can be said: If you quote at second-hand and conceal the fact, you lie as to the extent of your reading, and you may be perpetuating a misquotation to the hurt of the original author.

All these are nuisances. Yet, granted that quotation has its misuses, is it never allowable, by means of the cord of the quotation mark, to hang some of the word-pictures limned by others upon the wall of our own fancy? Or are we to follow Epicurus who never quoted one word from other authors in all the three hundred volumes we are told he wrote?

There is no doubt that this last plan is less irritating than Burton's, whose *Anatomy of Melancholy* is so impossible to read in these days. A writer of this kind is really little more than a Chairman of a committee and, though he may be very competent, committees are always tedious. We attend them and listen to them, when we have to, merely from that sense of duty which is the last refuge of the morally destitute. Surely there is some better plan than either of these. What we require in this, as in most matters, is that tempered moderation, tintured by reason, which the Greeks called "sophrosyne."

Never to borrow and never to lend are admittedly not sound maxims in the world of Economics. In the world of Letters, also, our operations sometimes call for a loan, possibly of a little small change only, but now and then of currency of a higher value. In fact there is no escape from borrowing, for thought did not start with us. It is no sign of independence to refuse a loan of this kind. The old gentleman, to whom we have already referred as disdaining to quote, was the least original of all philosophers. And the loan is upon very easy terms, for these are no usurers which rest on our book-shelves, but willing friends who press their services upon us in return for a mere thank-you. We need only be careful not to abuse their generosity.

It is not really necessary to steal, but if a writer is great enough to "invade authors like a monarch," nothing matters

very much. The right of conquest has always been admitted, and there is no injustice if we accept the maxim: "Justice is simply the interest of the stronger," which is endorsed both by Thrasy-machus and by Nature. Yet, let there be no mistake about it, a robbery of this kind must only be done by a man of unquestioned might. He must be able to say with Seneca: "I can take with me names that will endure as long as mine,"* and be quite certain that his own will not be wiped out by the dripping years of Time's well soaked sponge. And so he will be able, by way of compensation, to confer a species of immortality even upon his victims.

These magnificent bandits, too, accomplish their stealings in a way all their own. They take, but they give back again with a thousand per cent. interest. They surpass the genial robberies of Robin Hood in that they levy toll upon rich and poor alike, and in return make the poor rich and the rich richer. And they perform afresh the miracle of the widow's cruse. They take a pitcher containing but a tiny drain of oil and lo! the oil never wastes, but is competent to nourish all who have need. Even so, you and I had better obey the eighth commandment, even if copyright does happen to have run out. We must not pasture our thoughts in another man's meadow unless we fairly compensate him for what they nibble.

The best way to ascertain the uses of quotation is to try to find out in what directions it can be useful. In the first place, then, there happen to be some things which have been said so rightly that they have been said once for all. If we refer to a matter of this kind, we have either to quote the perfect saying or use some inferior words of our own. And here we are right up against a serious problem. It is a real problem in the original sense of the word—something that juts out boldly into view.

For most of these perfectly said things are hackneyed quotations. Men know a good thing when they see it, and they use it. But the Nemesis of repetition is a gradual evaporation of meaning. The icy perfection of these phrases

**Epistulæ Morales*, xxi. TRS. DR. R. M. GUMMERE.

has undone them. A hackneyed quotation may be regarded as a word-form of exceeding longevity whose arteries have become hardened by age and overwork. Hence its loss of vitality and elasticity. In spite, however, of these disadvantages, it is possible sometimes to use a hackneyed quotation without offence. Its very familiarity may be a powerful aid in gaining a hearing for an unfamiliar idea. The tincture of the familiar makes the unfamiliar seem less strange. St. Paul at Athens used deliberately and with tremendous effect a tag from Cleanthes' Hymn to Zeus which must have been very well known to his cultured hearers: "as certain also of your own poets have said: 'for we are also his offspring.'" He used the familiar phrase to lead them to suspect the existence of "some deeper gnosis," than their own which yet was hinted at in the saying known to them all.

It all depends upon the individual. Some people have a way with them. They can use the hackneyed form of words in such original settings that they conceal the fact that most of us have heard something like it before. Nothing is common or trite in such hands. They do what nature does—they make something new out of old material. They can also do in their own province that which the scientist has not yet succeeded in doing in his own department—release atomic energy. They take a commonplace and so explode it as to liberate a tremendous and unexpected power.

The first great use of quotation, then, is to keep alive and in constant circulation certain perfect sayings, whether hackneyed or not. The second prime use of quotation is advertisement; advertisement in the old sense of a device to turn the attention to something that is worthy of attention. There are so many millions of books. Most of these are merely burglars waiting opportunity to steal some of our scanty stock of leisure time, which is peculiarly valuable as being the temporal pocket-money allowed us by the inexorable years to spend as we choose. Even of the books that are worth reading, only a decimal percentage can actually be read. If you read this, you cannot read that. But some

author whom we have read and admired turns our attention by a quotation to some other book. We are sure of his judgment, and we feel that the introduction has been done decently and in order, as of one gentleman to another. We feel, therefore, that it is worth while to cultivate further acquaintance.

There is yet a third use of quotation. The teeming mind of genius is often very merciless in its dealings with the ordinary intellect. Carelessly in its opulence it submits for the inspection of our dazzled eyes a handful of gems which, taking the light by violence, reflect it in one blinding ray. The myriad jewels crowd and jostle, and the lovely beams darting from their facets are in collision. Many a fugitive brilliance is thrust through and shot to pieces by the arrow darts of light which issue from the massed archery of these shining cohorts. Here again, quotation may come to our aid by picking out one single jewel and setting it upon a cushion of ordinary prose for our more leisurely inspection. How often have we not first become aware of the splendour of some lovely line by its presentation to us in all its lonely beauty! Here the quoter acts as a middleman, converting the wholesale dealings of genius into retail transactions more suitable for the limitations of our mental purse. Quotation has, indeed, on occasion rendered an even more surpassing service, for all that has been saved of some lost masterpieces are a few citations. Though this has chiefly been the case before the introduction of printing, even now we sometimes have our opportunities for salvage. It may happen in a chance hour that, roaming the withered gardens of a forgotten literature, our eyes suddenly light upon some choice and still living flower hidden in a dark corner where rarely the sun shines and seldom pass the feet of men. We can then tenderly take up the bloom and transplant it into a region where more light and air can find it.

Finally, the words of another may sometimes be so employed as to create something new of joint ownership in which both borrower and lender are partners though, maybe, unequal partners. Thus did Emerson in his essay on Art

adapt a line from Hamlet for his own use. "What, old mole! workest thou in the earth so fast?" he exclaims, when he finds that he has come four thousand miles only to discover a perfection which had started with him from home and had travelled by his side. It may be, too, that a passage of another's so "renders back to us our own consciousness" as to start a train of thought which is much more than a mere extension of or commentary upon the older thought to which it owed its birth. The sayings of the wise are as keys which unlock treasure houses and, perchance, one of these treasures may belong to us alone, though for want of a key we may hitherto have been unable to open it. In such a case, we ought, as a rule, to quote the sentence which inspired us, both as an act of justice, and because it is interesting for the observer to see the key which has unlocked our thought. For by looking narrowly at a key, there is revealed something of the nature of the building or receptacle to which it gives access and, to a certain extent, divination is even possible of what is contained therein.

The art of quotation knows no rule or, if we like it better, the best rule is to have no rule at all. The man who searches highways and byways in order to compel his quotations to come in only succeeds in being a bore. They must arrive of their own accord—like friends that drop in unexpectedly without formal invitation. And there, perhaps, you have your rule after all.

The Present Situation in Palestine.

By REV. N. LEVISON, B.D.

BY the time these lines reach the readers of THE HOLBORN the Royal Commission appointed to report on recent disturbances in Palestine may have issued its report; but since this report will of necessity confine itself to the actual events leading up to the trouble, it may be instructive to those interested to have the situation summarised from a wider view point.

Some facts will have to be stated in a nutshell, for space will not allow of details. In the first place a word should be said about the present population of Palestine. This consists of about 830,000 souls, of whom 600,000 are Arabs belonging to the Muhammedan faith, who as a race have been in the land since 636 A.D. It was towards the end of 636 that a thoughtful Arab, mounted on a red camel and dressed in a coarse *abak* (woollen cloak), entered the Holy City and received the submission of the Patriarch Sophernius, who was holding the city for the Byantine Emperor Heraclius. From the day the Emir Omar entered Jerusalem to the coming of the British in 1918 the Arabs have been the virtual owners of Palestine, though they ceased to be the governing power towards the end of the eleventh century, when the Turks assumed their rule or rather misrule of the country. It was the only home they knew and the only land they owned as their native land. Thus the Arab has lived, moved and had his being, in Palestine for almost 1,300 years. There are about 80,000 Christians in the country. The Christians of Palestine, while originally made up of Jewish and Latin converts, are now mostly Semitic by race. They live in the towns and villages, talk the Arabic language, dress and live exactly like their Arab brothers, so that an outsider

cannot tell the difference between Moslem Arab and Christian Arab. These Christians belong mostly to the Greek Orthodox Church. Besides these there are also 150,000 Jews, more than half of whom have immigrated into the country since the Armistice, whilst the other half have been in Palestine for different periods of time. About 40,000 of these latter came into the country during the last thirty years of the past century and the beginning of this one. It is common knowledge that Palestine has been looked upon by the Jew as his home, no matter where he happened to be, for in that land he dwelt from 1,230 B.C. until 70 A.D., in that land his religion took form and his prophets, seers, priests and kings ruled and exercised their office and gifts. Though he was an exile even during that period in the Neo-Babylonian and afterwards in the Persian Empire, and though from 333 B.C. until 165 B.C. he lived there under the rule of the Ptolemies of Egypt or the Selucidæ of Antioch, and again from 63 B.C. (after a short spell of independence) under the Romans, yet he knew no other home or country, and whoever might be the overlord for the time being, the Jew still looked upon Palestine as the Land of Promise to which he would be restored when the Messiah came. He therefore resisted the efforts of other races to assimilate him, though these efforts were made with the utmost cruelty. His religion, with which was bound up his land, was dearer than life itself, and the hope that he would yet return to this land of promise never forsook him.

The last century was a time of great import for the Jew, for in it he was emancipated from the peculiar disadvantages which Christendom had imposed upon him. He began to be free to express himself as an ordinary human being who had rights in life, and naturally his heart turned Zionward. This movement Zionward started amongst the orthodox Jews. After spending their active life in the cities and hamlets of Europe, in the markets or on the roads peddling their wares from place to place, these orthodox Jews looked forward to the ending of their days in the Holy Land, there to be laid in the holy soil to await the coming of Messiah, who accord-

ing to their belief would raise them to newness of earthly life to live in eternal bliss and happiness. It was a never-to-be-forgotten sight to witness the arrival of these old people in Palestine. In their joy they prostrated themselves upon the holy soil and kissed it as one would a dearly beloved child, and wetted the soil with their tears.

The Turkish Government made them pay dearly for this privilege of entering Palestine. It often meant giving a monthly payment or bribe to the local officials so as to be allowed to live in peace, for in theory they were not supposed to enter Palestine. Theory and practice, however, were very different things in the Turkish Empire, and money acted as a talisman giving to these people the joy and the peace in their last days that they had so longed for. Thus by the middle seventies of the last century there were about 40,000 Jews, mainly in the cities of Jerusalem, Hebron, Safad and Tiberias. The natives treated these immigrants with great kindness, and they of course benefited by this immigration, for they got a much better market for their produce and also better prices, since these people spent their money freely and even lavishly.

While the majority of the immigrants were well-to-do, many other Jews of the orthodox persuasion collected every penny they could in Europe, America, Africa and Asia to come to the Holy Land. Many of these landed pennyless, but they knew that the charitable feelings of their brethren would supply their needs and they were not mistaken. They were cared for by their brethren in Palestine and throughout the world. My father gave up his own time and fortune to go to Europe and North Africa as well as to India to tell his brethren of these new comers and to ask for aid for them. He did not ask in vain, and money poured in for these immigrants who were cared for and were given monthly allowances, in return for which they spent their days in the Synagogues and Schools studying the Law and Talmud and praying for their benefactors. Some of these people knew no other home than the Synagogue or the School. There they spent their long day of about sixteen hours in study

and prayer, and when the flesh became too weary to sustain the desire to go on learning, they took off their coats and made pillows of them and slept on the bare forms in the place. They only came out of the precincts of the Synagogues or Schools on Friday afternoons when some charitable co-religionist invited them to his home for the Sabbath and supplied them with clean clothes for the following week. Towards the middle of the seventies another type of immigrant made his entry into the country. These people came to settle on the land and to realise the prophecy of their seers, who saw every man living under his own figtree and amidst his own vineyards. These immigrants belonged either to societies that had gathered money for the purpose or they came on the strength of the promise made by Baron Hirsch or the Rothschilds of France.

A word must now be said about the land laws of Palestine during the last century. The land, while belonging to individual smallholders, was virtually owned by money-lending landlords, and even when the village was quite free of debt it was essential that it should be under the protection of some very powerful family. This necessity arose from the fact that the land laws were very uncertain. Any well-to-do person who coveted a piece of ground could obtain the same by paying a sum to the Government officials. Thereupon the land was transferred to the covetor and the poor Arab, Christian or Jew, evicted from house and land without any possibility of redress. To secure themselves against such contingencies the smallholders sought the protection of a wealthy or powerful family whom the Government officials dared not molest without trouble to themselves. These smallholders paid a "choms," that is, a fifth of their income, to these protectors and a tenth to the government, but in spite of the protection of these powerful and wealthy families the smallholder had to pay more than a tenth. This is how he was victimised in this respect. The Government, instead of going round and collecting this one-tenth tax (asahar), sold it (in districts of about 1,000 acres) in the open market. Thus they got their tax without much trouble,

but the buyer of the tax forthwith descended upon the smallholder and collected his one-tenth tax plus as much interest as he could get. The farmer, who was mainly a smallholder cultivating a Fadan, that is, as much as a pair of oxen could manage to work, had but very little to show for his toil at the end of the year, whilst his protectors and the buyers of the Tenth had much. Land registration was thus plainly a farce. The smallholder, to secure himself against this avarice of the official, put his land in the name of his protector. Sometimes he got a receipt for it and sometimes had nothing at all to show that the land was his. As a general rule, however, these protectors dealt quite honestly in their transactions with their smallholders. The Jews who came to settle in the land had therefore to deal both with the protectors and with the government officials, each of whom got a share of the proceeds of the land; but the smallholder who was the real owner got little or nothing. He was evicted from his land with great heartlessness, and he only managed to maintain himself by going to work for the Jew who had bought his land. We must realise that the Jew paid for the land and often paid heavily for it too, for he had to satisfy the demands of all the officials and the protectors. These protectors again found the money the Jews were able to pay too tempting for the avarice of the officials, and they in their turn were mulcted of their just dues. If the land in question was a large tract and they would not sell, the case went to the Vali (provincial governor) and he got the price. Few families could contend with the Vali, and those who did attempt it were ruined by litigation. The Jews got the land and paid for it, but the real owners got nothing or very little. This resulted in bad feeling between the two races, and it was only the power of the government officials that kept the Arabs from the throats of the Jews, and in this they were not always successful. In the North-West districts the Jews were never safe from attacks, and had always to be armed. In most of the settlements, which had under the care of the immigrants become veritable oases in the wilderness of

Palestine, Arabs had to be hired as watchmen, and here again family prestige served a useful purpose. Men from the most powerful families were hired as watchmen and anyone who dared to molest the colonies had to answer to the whole family of the watchman for his offence. This in the Palestine of those days was not lightly to be undertaken.

THE GREAT WAR AND AFTER.

The Arab had no love for the Turk, but the Kaliph was in Constantinople and so was the Sheikh El Islam (the high priest of Islam), and, failing these, there was the ruthless Turkish whip to keep him in subjection. When the Great War broke out the Arab, like the Jew, hoped that Turkey would ally itself with the Central powers and be defeated—the Arabs had great confidence in the might of Britain—and thus they would get their independence. They were of course drafted into the Turkish army, but deserted at the first opportunity and did little fighting even when in the line. In 1916 Sir Mark Sykes concluded a treaty with France on behalf of Great Britain in which the Arabs were promised an independent kingdom with the capital at Damascus. This was the gist of the treaty as it was made known to the Arabs, and they did what they could to help the Allies against the Central powers and Turkey. Lawrence of Arabia did his best to let them know of this treaty, and the Sherif of Mecca with his sons entered the field on the side of the Allies. The work that they did on behalf of the Allies is too well-known to need detailing here.

There was another person, however, in the political field claiming the promise of the Allies. This was the Jew. The Jew was in many countries holding the purse-strings, and money was wanted by the Allies, especially France and Italy. The U.S.A. was the banker of the world in 1917, and the Jews were the bankers of the U.S.A., or at least had a good deal to say regarding the lending of money. I do not wish to imply that they had all the say or lent more than the others for as I was one of President Wilson's "Four minute men," who helped to raise the second Liberty Loan, I know

what others did in this respect. Nevertheless, the Jews had a great deal to do with the lending of money to the Allies. Mr. Balfour (now Earl Balfour) took the opportunity whilst in the U.S.A. to effect something in respect of these people. Either at the end of August or the beginning of September, 1917, he handed a note to Judge Brandis intimating that Great Britain would adopt a benevolent attitude to the establishment of a Jewish national home in Palestine. I had advised this course in June of that year, but I cannot say if it reached Mr. Balfour. This note to Judge Brandis, which was afterwards (during November, 1917) also handed to Lord Rothschild in London, had a very good effect on our cause in the U.S.A., and President Wilson had now allies in the U.S.A. which made the entry of his country into the Great War much easier. This promise of Mr. Balfour's conflicted with that made to the Arabs, and the Jews put a very different construction on it from that which had been Mr. Balfour's intention. One, of course, must not interpret Mr. Balfour too literally. His "Defence of Doubt" might have warned them against such an interpretation! Be this as it may, powerful Jewish influences combined to force a literal interpretation of his famous "Declaration" with the result we see to-day.

I was in Palestine early in 1919, and the Jews in Safad were at that time living in constant fear of an attack. As we were sitting in a Jewish home one evening a terror-stricken crowd rushed in without warning saying that the Arabs were attacking the Jewish quarter. Later there were attacks by Arabs on Jews, but the advent of Sir Herbert Samuel as High Commissioner and the good *regime* of Lord Plumer averted the danger for a time.

In Syria the position was just as bad. I found the Emir Feisal driven out from Damascus by the French. He had fled to Aleppo, where he was when I was there, and where the comments of the natives about Britain were very bitter. I passed on from Syria overland to Baghdad by way of Dier Zorr, meeting many friendly shiekhs with whom I talked, and on all sides they blamed Great Britain for letting them

down. They had, however, an absolute faith in Col. Lawrence and Leishmann to put the wrongs right. Great Britain on the urgent and insistent clamour of Miss G. Bell, Sir P. Cox, Col. A. T. Wilson and others, redeemed its pledge in part when it smoothed the way for the Emir Feisul to get the kingship of Irak and the Emir Abdullah to get that of Transjordan.

Lord Balfour got to realise what his "Declaration" meant when visiting Syria, for he had to make a very quiet but quick exit from Damascus, and had he not had the strongest and most vigilant protection of the French administration, he would have had some rough handling.

The 1929 massacres in Palestine are attributed to many causes, but the plain truth is that they are due to the fact that the Arabs are being dispossessed of their homes and land by the immigrant Jews. It cannot be otherwise, for with every Jew who comes to settle in Palestine two or three Arabs have to leave the land. The former protectors claim the land and they have the best titles in law, though, as I pointed out, these titles were either obtained by the protectors as a mere precaution on the part of the real owners against the Turkish officials or by bribes. The smallholders are thus driven from their lands, and even if they get any money from their former protectors, they soon go through it, and as they do not emigrate, they remain in the country with a grudge against the Jew who paid and is paying for what he gets.

Lord Balfour, Mr. Lloyd George, and General Smuts, appealed (through the columns of *The Times*, December 30th, 1929), to the present Government to reconsider the whole matter of the Palestinian question, and if the Labour Government is honest and willing, it can do much to clear up the mess that the above gentlemen made when they had the problem in their own hands.

May I, as one who spent his boyhood in Palestine and knows the native population and circumstances, offer a word of advice? I advocated this before, but to no purpose, but venture to put it forward once more. Let there be an

understanding with the Palestinian Arab that for every acre of land and house in Palestine that he relinquishes he will get a corresponding one in Mesopotamia. Mesopotamia has an area of 77,000 square miles, and it can take all the Arabs in Palestine into a small corner of it. The Palestinian Arab is industrious, and a hard worker such as he is will enrich this new country. He is of the same denomination as most of the Mesopotamians (Sunni). He talks the same language and belongs to the same stock. Instead of importing Persians who neither talk Arabic nor have the same feelings to the Mesopotamian Arabs as the Palestinian Arab has, let them have their own brothers from Palestine. If the Arab had been given this offer in 1919 he would have jumped at it, but now it will be a much more difficult matter. Still, the Arab is a good fellow at heart, and if he is made to realise the position in which the Jew, who is his cousin, finds himself; and if on the other hand the Jews who come into Palestine would remember that the Arab has been there as long as he ever was himself, and would cease to think that Great Britain is ready to do a great injustice to the Arab because the Jew can pay for the land and because the Jew has no other home, and would, moreover, behave more kindly towards the Arab, those Arabs would go to Mesopotamia, for there their future promises more prosperity than it ever could in Palestine. I feel confident that a policy on the line suggested, if entered into with care and understanding, will solve the problem with which Britain is faced, and that it is the only solution.

The removal of Lord Lloyd from Egypt, the absence of the High Commissioner from Palestine, and the advent of the Labour Government in Great Britain, all contributed to the troubles in Palestine. The Arabs were led to think that the Labour Government was weak and would run before the storm. Let them learn that this is not the case, but with its characteristic courageousness let the Labour Government clear up the mess that its predecessors have left it, and the British public, as well as the Arabs and the Jews, will regain its faith in those who govern the Empire.

The Problem of Sunday.

By E. B. STORR.

THE change of Sunday habit that has taken place in this country within the last forty years almost amounts to a revolution. The young people of to day have no conception of the rigour with which "the Sabbath" used to be observed in religious circles. In my boyhood home toys were put away on Saturday night, and the only play in which we were allowed to indulge was the working of Bible puzzles. Sunday reading was strictly censored. The *Christian World*, being a religious paper, might be read on the Sunday, except the columns of general news which were banned as worldly. Work was cut down to the barest minimum; if circumstances rendered necessary the cleaning of a pair of boots, the task became a breathless adventure on the borderland of sacrilege. That was a typical puritan home. But the whole community was powerfully affected by the sabbatarian spirit. Dr. Alexander Irvine tells this story of his boyhood. His father was not a religious man, and never attended a place of worship. One Sunday morning young Sandy came into the court whistling a tune. "Shut yer mouth," said his father. "It's only a hymn," pleaded the boy. "I don't care," said the stern sabbatarian; "ye're not to whistle on the Sabbath, and if I catch ye doing it again I'll whale the hell out o' ye." There were, of course, sections of the community that did not use Sunday for high purposes of culture or worship or service, and lounged away its hours in idleness; but there was little open flouting of the Sabbath convention—at least, in respectable circles. "A holy quiet reigned around." Now we have moved far towards the continental Sunday. In the strictest circles there has been some relaxation of habit. To great masses of the people Sunday has no unique value;

and there is organised agitation to secure the removal of the few statutory or conventional restrictions which still differentiate Sunday from week-day.

Amongst the causes that have brought about this rapid change, the most powerful, undoubtedly, has been the great development of transport facilities. In Victorian days communities were stationary; now we live on wheels. The bicycle was the first disturber of the Sabbath peace. It took the town youth into the country; it took the dalesman out of his secluded dale into districts where the stream of life ran faster. Then came the motor-car, against whose plutocratic owner the diatribes of the pulpit are so often directed as the chief offender against Sabbath sanctity. Now the democratic bus has come on the scene, linking places that the railway does not touch, and bringing local travel within the purses of the poor. Sunday is the freest day, and so is the day on which people can make the fullest use of the new facilities for getting about.

Along with the change of habit has come a change of outlook. For good or ill the puritan ideal is passing. The average man, especially the average young man, does not think of and feel about Sunday as we did in Victorian days; and it is no use talking to him about the sin of Sabbath desecration. It is a language he does not understand. In this change of habit and outlook lies the problem of Sunday. That many good people should be shocked, and that the churches whose interests are menaced should show official alarm, is natural. But the case is one for sober and unprejudiced examination. What grounds are there for treating Sunday differently from other days? What is our individual duty in relation to Sunday, and in what respects is it legitimate and wise to put legal safeguards around it?

Sunday, as the Lord's Day, is a Christian institution, but its roots are struck in ancient custom and Jewish law. The cradle of the Sabbath was probably Mesopotamia; but historians have not yet discovered when the division of time into weeks was made, and when the seventh day was set aside as sacred. The Sabbath as it meets us in the earliest

O.T. documents was a religious institution with a social purpose; it was meant to secure necessary rest to the toilers, especially those in dependent positions. In the course of time the religious aspect became more prominent, and the Sabbath was devoted to the exercises of worship and its sanctity safeguarded by detailed regulations. Jesus observed the Sabbath, but in His own free way. He worshipped in the synagogue; but it is significant that His earliest conflicts with the puritan Pharisees were around the question of Sabbath-desecration. He would not allow any sabbatarian rules to stand in the way of human service, and gave us the fundamental principle of Sabbath regulation in the dictum, "The Sabbath was made for man, and not man for the Sabbath." Just how and under what circumstances the change was made in the Christian community from the seventh to the first day we do not know; but it was made under the influence of the fact that Jesus had been raised from the dead on the first day. So the Sabbath tradition was continued in the Christian Church, but with a new reference and a deepened meaning.

Sabbatarians lay emphasis on the divine origin of the Sabbath. Even if we cannot interpret in a literal way the Genesis story of its origin we need have no difficulty in believing that God's Spirit was behind the movement, in the time of man's infancy, which eventuated in a weekly day of rest. God reveals His will to men through their own thinking, and leads them along paths of His own choosing through their own instincts. Scientists tell us that the case for the Sabbath rests on a sound physiological basis; and its cultural value is self-evident. Can there be any clearer indication of divine ordination than this—that an institution meets a fundamental human need?

Christian people to whom religion is a living experience attach their own special value to Sunday. But in our defence of Sunday as Sabbath we must begin with an appeal of universal validity. And we find it in the physiological and cultural value of the Christian Sunday. Its disappearance would be a serious loss not merely to the

Churches but to the community, removing one of the most effective barriers to the complete secularisation of life. The argument is sometimes advanced that this value would be adequately preserved by periodic holidays. Granted that every worker does need at least one day's complete rest each week, what difference does it make whether that day be Sunday or Thursday? In certain respects it makes no difference; and it ought to be a statutory requirement that workers who are employed on the Sunday shall have another day in the week free. But for cultural purposes it is desirable that there should be, as far as it can be secured, a common day of rest. Industry needs a Sabbath; the community needs its recurrent period of pause. A good deal of the psychological and social value of the Sabbath would be lost if every day were made alike, no matter how the working days were lessened.

But the practical question still remains—how should Sunday be used? The Jewish commandment to keep holy the Sabbath day does not really carry us any farther than the point we have already reached—that there is a natural case for a common weekly day of rest; for “holy” in the O.T. only means “separated.” The dictum of Jesus that the Sabbath was made for man is invaluable as a corrective of harmful narrowness, and puts us at the right point-of-view for pursuing our enquiry. But it leaves open the question—in what ways can Sunday be best employed to advance human well-being?

It would clear the ground for the rational discussion of this problem if we could get rid entirely of the idea of *tabu* in connection with the Sabbath. There is no objective sanctity in the Sabbath that can be violated; there is no sin of Sabbath desecration as of lying or theft. The notion that one day can be intrinsically more sacred than another is Jewish and not Christian. The fact that Sabbath observance figures in the Decalogue probably accounts for the persistence of this Jewish idea in Christian circles; but the Decalogue, though a document of priceless worth, needs adapting in various ways to fit it for Christian use. The

sanctity of Sunday lies in association and purpose, and these are subjective in their character. A sensitive man would not give a party on the anniversary of his wife's death ; but such an action is a matter of temperament and involves no breach of a moral law. A man of artistic taste would not use a statue by Phidias as a hat rack ; to do so might expose him to the scorn of Matthew Arnold as a Philistine, but it would not be a crime. The Sabbath has a very real sanctity to those who regard it as the Lord's Day and as a precious opportunity for spiritual culture, but any sanctity that is not thus based on personal experience is sheer superstition.

It follows from this that there is no gain in trying to define what actions are legitimate and what illegitimate on the Sunday. There will always be popular conventions on the matter—such and such things “are not done”—and such conventions will be a guide to men in determining their personal actions ; but conventions are only fashions and have no moral authority. There were conventions in the days of Jesus, and because they were narrow and inhuman he tossed them aside in favour of freedom. Whatever it is right to do on Monday cannot in itself be wrong on Sunday. Whether under given circumstances it is permissible depends on many factors, and can only be finally settled by the actor himself. But this whole way of looking at things leads one astray. Labels are no use here : we need a guiding principle.

And I think we can find a principle of universal validity by which every person should regulate his own use of Sunday. The day should be used for purposes of self-culture and human service, in accordance with the special opportunities that the day opens to us. As these terms need to be defined as to their application are we really any nearer to a solution of our problem ? “Self-culture”—does that gather under its wing tennis and golf and excursions to the seaside on Sunday ? “Human service”—does that include the opening of a shop, or the holding of a Labour propaganda meeting on Sunday ? There would still

be differences of opinion on these and similar points. Sunday would have a meaning and value for religious people that it would not have for those who were indifferent to religion. But the honest acceptance—nay, the mere recognition—of this principle would go a long way toward securing a settlement of this vexed and difficult question. It would be a common meeting-ground for the member of the Lord's Day Observance Society and the secularist. It would stick no labels on particular actions, but it would set them in a new light and subject them to a new test.

On the individual side of this problem, then, we reach this position—that Sunday is an opportunity for relaxation from the ordinary pursuits of life, and for the culture of those faculties of our being that are neglected during the week; but how this is to be done each one is free to decide for himself, and sanctity cannot be secured by restrictive rules. But we still have to approach Sunday on the social side, and it is there that the real difficulties confront us. For in a community perfect individual freedom is impossible. We are so bound up together that one man's liberty involves another man's bondage. My neighbour likes to spend his Sunday by the sea. He says he gets more good from listening to the music of the waves than from the droning of Psalms in a church. He may or he may not be right in that; his opinion and his action are for him to decide. But, not being the fortunate possessor of a motor-car, he cannot get to the seaside except by bus or train. And to go on Sunday involves work, and the loss of Sunday privileges, for other men. If Sunday is to be retained as a general day of rest, it can only be by restrictive regulations that will interfere with the freedom of some.

The first challenge to the Sunday, comes from an aggressive industrialism that cares more for dividends than for cultural values. It is staggering to discover that one in eight of the working population of this country follow their week-day vocation on Sundays. A certain amount of Sunday labour has always been unavoidable, and it is increasing with the growing complexity of industry.

Machinery imposes its tax on humanity; repairs must in many cases be done in the periods of inactivity. Some workmen are attracted to Sunday labour by the higher rate of pay. One cannot avoid the opinion that Sunday labour could be greatly curtailed if the will to do so were there. It is difficult for the outsider to judge the need for this or that piece of work on Sunday. Economic necessity plays the tyrant with us all. But perhaps the Churches have taken too easily the assurances of business men on this point, and have failed to recognise the seriousness of the industrial encroachments on Sunday. The case of the Shawfield Chemical Works is now forgotten, though it created a great sensation at the time. The head and virtual owner of this firm was a strong Free Churchman and Sabbatarian, who had headed deputations to the Glasgow City Council in opposition to the running of Sunday trams. Yet his machinery never ceased running, and his employees worked twelve hours a day for seven days a week. When the facts relating to these works were exposed it was found possible to reduce the Sunday work very considerably and to introduce practically a six days' working-week.

Allied to this is Sunday trading. Shops to the number of 320,000 are open every Lord's Day, nearly a quarter of them being public-houses. There is no law against Sunday trading except a very old law which is utterly inadequate even when it is operated. This is a field in which it ought to be possible to take some action. The growth of Sunday travelling makes a certain amount of catering essential. In seaside places and holiday resorts many shops must be open during the season. But it ought not to be beyond the wit of statesmen to put more drastic restrictions on Sunday trading for profit.

The second challenge to the Sunday comes from the passion for pleasure that characterises our age; and it is here that the problem is acutest. The puritan idea that banned Sunday amusements as being in themselves wrong has died, except in the strictest religious circles. The recreating of one's spent energies is surely the function of the

Sabbath, and thus it becomes a question merely of what kinds of recreation are suitable for that purpose. That is an individual question, and when an indulgence is purely personal there is no ground for interference. To me it seems that the deplorable thing to-day is the unrestrained demand for pleasure—the widespread lack of seriousness in regard to life's meaning and issues—the absence of deep religious interest. That this temper overflows the week-days and submerges Sunday is but one of its regrettable consequences. The masters of a certain secondary school a few summers ago became affected with the golf mania. The course was three or four miles away from their village, and involved a train journey. On school days they snatched a hasty cup of tea, caught a train about five o'clock, and spent the evening in golf. They played all day on Saturday, and then all day on Sunday. That educated men, entrusted with the training of boys, played golf on Sunday, is surely a small matter compared with the frivolity of mind, the utter absence of high aim or public spirit, reflected in the fact that they spent all their leisure in playing golf. But most pleasures involve social considerations; and especially is this so in the case of the masses of the people who have scarcely any facilities for recreation in their own homes or grounds. What about such things as the opening of museums and picture-houses and theatres on Sundays? What of bands playing in the parks? What of the running of buses, and trams, and trains? They all involve Sunday labour, and in that respect are evil. On the other hand, there is a popular demand for wider opportunities of culture and enjoyment on the Sunday, and it may be worth while for the few to lose that the many may gain. It is not easy to determine what attitude one ought to take to this insistent demand for a brighter Sunday. The Church's instinctive movement has generally been to oppose it. But instinctive movements are not always wise. We have to weigh carefully the pros and cons in each case. There seems to be little rational objection to the opening of educational institutions on Sunday, or to allowing bands to play in public

parks. But the opening of places of amusement that are run for profit is exposed to grave objections. In the long run the will of the community must determine these things. In any particular case it is unlikely that all Christian people will think alike. Perhaps on the whole it is well that the Churches, which have a peculiar responsibility for preserving Sunday as a day of rest and worship, should be conservative in relaxing the bonds of custom and law, and should oppose encroachments on the Sabbath which tend to make it like any other day.

A personal point arises here. When an encroachment has been made, and has become a customary feature of social life, to what extent are we warranted in making use of it? I have known a preacher walk ten miles when he could have taken the train, because he was opposed to the running of trains on Sunday. I raise my hat to any man who will pay in hard labour for his scruples. It is easy to argue that the train is running, and that my walking instead of riding will not alter the fact; but the train would soon cease to run if people ceased to travel by it. Nearly thirty years ago the Nonconformist conscience killed the attempt of a great daily paper to bring out a Sunday edition. Sunday papers are common enough now, and they are bought by thousands of religious people. During the last fifty years the Churches have been making futile resistance against successive encroachments on the Sabbath; and when they have been beaten back they have accommodated themselves to the new order of things, thus giving an appearance of insincerity to their opposition. I raise this question not to lay down any rule for its settlement. The purpose of this article is partly to show that there are no rules. But consistency is a wholesome thing. For the puritanism of the platform I have little respect. I have seldom seen a resolution dealing with the Sabbath for which I should be eager to hold up a hand. Too often its protests seem like an unwarrantable interference with other people's freedom. But if we do believe in a quiet Sunday, free from unnecessary toil and excitement, it may be worth while to make some personal sacrifice—to

walk when one might ride, to keep the car in the garage, to exclude the thrilling Sunday paper—for the sake of its effect on the general attitude.

But the important matter is the outlook and spirit of the Church in relation to this question. We do right to urge, both by precept and example, the cultural value of Sunday. The nation is apt to forget the fact; we must not allow it to forget. The secularisation of Sunday, through the extension of Sunday work and Sunday play, is against the highest interests of the people. Religion is a personal matter, and there must be no suspicion of pressure on men such as would amount to religious tyranny. But religion is also the supreme social value, and there must be the fullest opportunity for each individual and for the community to satisfy and express their religious instincts. The Church is not necessarily narrow and puritanical because it recognises these values and tries to conserve them. But it is easy to be inspired by wrong motives in supporting right principles, and championship of the Sunday has not always been free from suspicion on these grounds. We must beware of any tinge of intolerance in our attitude. The widespread indifference to worship to-day is deplorable. But we have no right to seek a remedy in a sort of indirect compulsion: to say, "Well, if you will not come to church, at any rate you shall not go to the pictures!" The Church has no claim to a monopoly of Sunday; and in its opposition to certain activities on the Sunday it must be careful not to create the impression that it thinks it has. A graver danger is that the Church should be motivated by self-interest. Because it is the chief instrument for the realisation of the Kingdom of God it can easily confuse its own interests as an institution with those of the Kingdom. Counter-attractions on the Sunday lessen our congregations, reduce our collections, increase our difficulties, and make us inclined to curse them as the enemies of God. They may be, but these facts do not suffice to prove it; and we must not measure social activities with the yard-stick of ecclesiastical interest. And we must avoid panic. If religion cannot hold its own in the

social competition without the protection of a tariff wall it is not fit to survive. My faith is that religion is a fundamental interest; at any moment it may be anæmic, but it will come back to robust health, because men cannot do without God. If the Church stands truly for the eternal realities, it may have its time of eclipse; but no change of popular habits or power of competing institutions can keep it for ever in the shadow. We must not be afraid that, unless we throw barriers of restriction around the Sunday, religion will die. Such barriers may be wise and necessary to safeguard Sunday as a great social boon. Sunday as a "holy day" does not depend on law or custom but on Christian passion in the hearts of the people. The central value of Sunday is safe just in proportion as the nation is sincerely religious. A puritan Sunday will not save religion, but religion, as a great and precious experience in the life of the nation, will save Sunday for the high purposes for which God gave it to men.

The negative, restrictive way of regarding Sunday must yield to a positive and free way. A friend was denouncing the holding of political meetings on Sunday. Knowing something of his Sunday habits I asked him, "How do you spend Sunday?" "As a quiet, restful day," he replied—which, being interpreted, means that he lounges about all day, and does nothing more strenuous than read a Sunday paper. Lounging is not rest. The revolt against that kind of "quiet" Sunday is not altogether evil. What is needed is to give the reaction towards a more energetic Sunday a higher direction; and that cannot be done by passing resolutions or denouncing Sabbath desecration, but only by giving a deeper reality to worship and human service. Browning makes Pippa say on the morning of her only holiday in the year:

"Thou art my single day God lends to leaven
What were all earth else with a feel of heaven."

That is the purpose of Sunday—to leaven life with "a feel of heaven." It is rightly used when it does that.

Scenes and Incidents in Mediæval Oxford.

By H. P. PALMER

THE Athens of Pericles and Alcibiades and mediæval Oxford, however dissimilar in other respects, were alike in their method of imparting the knowledge of grammar, rhetoric, logic and philosophy to their students by oral teaching. The same cause produced the same result in the ancient as in the mediæval seat of learning. At Athens books were rare and costly ; at Oxford, they were equally rare and equally costly. At Athens the lectures, which supplied their place, were given by the Sophists, at Oxford they were given by the Regent Masters.

The analogy must not be pressed further. Never at Oxford existed that gem-like brilliancy of thought which was to be found in Athens. Nor was the latter city a University in the sense of the term. It was rather a place where the best mental training was purchasable. It was not, like Oxford, a town where students lived under the discipline and control both of a central body and of their teachers.

Books were so scarce at Oxford in the fourteenth century that a teacher's library would hardly fill a single shelf in a modern bookcase. Until Humphrey, Duke of Gloucester, made his gift of three hundred volumes in 1439, the University Library was but a scanty collection of two or three hundred chained books. Access to them was difficult and fenced in with many restrictions. A few additional works were kept in St. Mary's Church and lent to graduates and scholars on pledge. Chained in other Oxford churches were perhaps a dozen well-thumbed volumes. The Friars possessed more books than most public bodies and private individuals. It was a common charge against the Oxford Friars that they were the bibliophiles of their

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day and made books scarcer and dearer for other members of the University. The number of books at Oxford, however, gradually increased, and in 1464 we find Lincoln College with a library of its own and a librarian to take care of it.

Mediaeval Oxford, then, for many years was not, and could not be, a reading University ; it was rather a lecturing, debating and disputing body. Masters of Arts were required to teach in the " Schools " or Lecture-Halls in School Street, during the remainder of the year after the granting of their degrees. This instruction they continued to give for at least the whole of the following year. Through this period of lecturing they were known as " Regent Masters." The scholars jotted down notes from the lectures of the Regent Masters in the Schools or Lecture Halls. They afterwards " disputed " with one another before these Masters on points contained in these lectures, or on subjects chosen by themselves. Students were inspired by the thought that one day they would be teachers. In their minds' eye they saw their lecture-rooms packed with disciples anxious to obtain the latest " tips " in rhetoric or logic. They pictured themselves as testing budding masters or bachelors by listening to their disputations and correcting their inaccuracies and irrelevancies.

Mediaeval Oxford consisted of teachers and of students of differing ages and in various stages of their education. Wearing clothes of blue or yellow were the lads of ten or twelve years of age, each of whom boarded with a Master of Arts, or a qualified and licensed " pedagogue." Unlike most of the students, they had not been instructed in one of the collegiate, cathedral, or gild schools, but were learning their elementary Latin Grammar and Arithmetic at Oxford. Until the rudiments were thus acquired, they did not matriculate. They had been brought from country towns or villages by their fathers, or by the University fetchers and carriers when making their annual rounds. These " bryngers of scolers to the University " or " fetchers of scolers and clerks fro the University " lived in Oxford and enjoyed the " privilege of the University." In other words, their duties as carriers of students, of money, and of letters

were regarded as so important that they were under the jurisdiction of the University authorities. A year or two older, and in some cases many years older than these boys who we have mentioned, were the matriculated scholars residing in the colleges or halls. At the Colleges, which were few in number and with a limited membership, the board and education were free. At the Halls, which sometimes numbered as many as sixty, the charges were borne by the students who lived under the care and instruction of the Principal. Each hall was usually a house hired by the Principal at a rent fixed by the University assessors, and he maintained himself out of the profits of his establishment. Some of the halls bore extraordinary names, with one of which, however, we are quite familiar. Such were Aristotle's Hall, Greek Hall, Deep Hall, Bull Hall, Nun Hall, Brazen Hall, Beef Hall, Great Black Hall, and Little Black Hall. The Bachelors, still living in the Colleges and Halls, and still subject to the control of the Principals, had yet before them a long course of four years' study before they donned the Master's gown. The young Regent Masters in Arts, on whom the instruction in the faculty of Arts mainly depended, were conspicuous figures in mediæval Oxford. Many Masters, who had completed their period of lecturing, still remained "up." Some of them became Principles of Halls, others probably assisted in the work of the Regents, and others gave private tuition to the "scholars."

In Oxford, too, were to be found aspirants to degrees in divinity, medicine, canon law or decrees, and civil law. They were prolonging the seven years' Arts course another five or six years on "the evidence of things not yet seen."

There were in Oxford at least four Friaries with handsome, well-equipped houses, the chief of which was that of the Augustinians or Austins. The Friaries furnished the University with no small number of teachers and students, though the latter received their instruction in the Friaries and did not usually attend the University lectures in the Schools. Monks of the Benedictine order were represented by novices drawn from all parts of the country and living

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at Gloucester Hall or Burnell's Inn. The goods of the monks of Burnell's Inn were on one occasion sequestered by Balliol College, which owned the property and were unable to obtain their rent. The statement of the sequestrators shows that the Inn consisted of a chapel, hall, kitchen and buttery. In addition to the Friars and Benedictines, there was also a "College" of monks of the Cistercian order.

Many of the Oxford students were young clergymen who had been given "licences to study" from their diocesans and who were covering the University course by slow stages. Complaint was frequently made that the "licences" were abused, and that the young divines spent their time in amusements and wasted their substance in riotous living. They incurred in consequence the displeasure both of the University authorities and of their own diocesans. To all these members of the University must be added a large staff of servants in attendance at the Colleges and Halls, some of whom contrived to take the University course. In its palmy days of the fourteenth century the University probably consisted of at least two thousand persons.

The governing body of the mediæval University was composed of the resident doctors or masters in faculties, and they formed the body known as congregation. The executive authority, then as now, were exercised by the Chancellor, or his representative, and the Proctors. The sweep of the jurisdiction of these officials was, however, far wider than at present, extending to criminal cases and cases of debt, and embracing even the proving of wills.

The University, by an almost inevitable necessity, encroached upon the privileges of the townsmen. This undoubted fact, aggravated perhaps by the misconduct of some of the students, was responsible for the terrific combat between "Town and Gown" which occurred in 1214. For four days there were constant scenes of street fighting, each side battling valiantly for the victory. The townsmen prevailed and proceeded to exact a terrible retribution by hanging some of the more obnoxious of their opponents and flaying the tonsure of others. Most of the

Masters and Scholars fled, and for some time Oxford was given over almost entirely to the townsmen. A severe punishment was ultimately imposed on the town by Nicholas Bishop of Tusculum, the Papal Legate, famous in history as the Cardinal empowered by Innocent III to remove the Interdict from this country.

A serious tumult which occurred in 1357 has been described by the Bishop of Lincoln. This prelate, in whose diocese Oxford was then seated, addressed his letter to the Abbot of Oseney and the priests of the parish churches in the Rural Deanery of Oxford. "The craft of the ancient enemy of the human race," said the Bishop, "had of late been so unchecked as to set in motion serious strife between the pacific Masters and Scholars of the University of Oxford and the community of laymen residing in that town." After this exordium the Bishop passed to a plain statement of the distressing facts of the case. Some of the "scholars" had been wounded, others had lost their lives. Their belongings had been rifled and pillaged. Their houses had been dismantled "and the fair beauty of the University utterly marred." The Bishop declared that the Interdict which he had thought it his duty to place upon the town had for a considerable time been derided. The townsmen, however, at last "covered with shame," had yielded.

It seems from the Bishop's letter that Proctors had been appointed by the town with full powers of treating with him, and that his term of pardon had been agreed to. The Mayor, Bailiffs, and sixty prominent citizens were to arrange that High Mass "with Deacon and Sub-deacon" should be sung at St. Mary's church on St. Scholastica's day. The intention of the mass was for the benefit of the "clerks," who had been murdered. All expenses of the service were to be borne by the Mayor and others present. Each of them was to make an offering of one penny and the amount thus collected was to be divided between poor scholars and the Vicar of St. Mary's. The agreement between the Bishop and the citizens was confirmed by King Edward III and his deed of ratification was placed in the "Proctors' Chest."

There were in residence Scotchmen and Irishmen as well as Englishmen, and peace and amity by no means always prevailed between them. Each of these nations agreed, however, in celebrating the festivals of the saints of their own country. On such holy days it was customary for the Masters and Students to meet by arrangement at selected churches. It was, however, a lamentable fact that gradually such gatherings drifted into something very different from thanksgiving. Benches in Churches did not come into fashion until the Tudor period, and advantage was taken of the circumstances to desecrate the buildings by dances on these occasions. Some of the dancers wore masks, others were arrayed in the wreaths of leaves or flowers, garlands in which they had already paraded the streets. It can well be imagined that such dances in the churches easily developed into orgies of noise and excitement. Congregation met the abuse by prohibiting masked dances both in the churches and on the streets. They also enjoined on all attending such anniversaries not to crowd to particular churches. Each member of the University should celebrate the festivals of his national saint "with devotion" at his own parish church.

Banquets were given by the Bachelors to their personal friends when they obtained their degrees. Thus Walter Paston, who was "made bachelor" on June 18th, 1479, "made his feast on the Monday after." Walter Paston adds: "I was promised venison against my feast of my lady Harcourt and of another person too, but my guests held themselves pleased with such meat as they had." It was found that these feasts, accompanied as they were by heavy drinking, caused innumerable quarrels and disputes. A prohibition was therefore launched against them, but it proved so unpopular that within a short time it was withdrawn.

The Regent Masters, however arduous may have been their duties, could not justly complain that sufficient banquets were not given in their honour. Such entertainments were showered on them in rapid succession. Each of the richer bachelors feasted them after the nine days

of disputation which was the final requirement for his degree. Each of the Masters, whether rich or poor, as soon as he had incepted or qualified himself for the superior degree, also discharged the expensive duty of a liberal entertainment of the Regents. Even the Friars, as soon as they had "incepted," had either to give the Regent Masters a feast, or pay a fine far exceeding the cost of several such collations.

The banquets given by the new Masters to the Regents were so crowded with guests that it was usually necessary to hire a tent. The enjoyment of these meetings was, however, often marred by untoward incidents. Uninvited guests crept in, consisting probably both of townsmen and "scholars," and when the Masters entered with their servants, they found it no easy matter to elbow their way into their seats. When this difficulty was at length overcome, the intruders pushed themselves into any other vacant seats that they happened to see. A scene of such confusion and disorder was no desirable prelude to a banquet. When it actually commenced, the trouble was renewed and intensified. Tables were thumped, doors were banged. Accomplices outside the tent threw stones on the roofing. The host found his duties most unpleasant. Assuredly he was not in the enviable position of presiding genius of a happy and a merry party; on the contrary, he was the most anxious of men. Only by straining every nerve could he preserve the semblance of decency and protect his guests from injury and insult. The scandal of the abuses attending these feasts was brought to the notice of Congregation. Rules were made for their peaceful and uninterrupted celebration. Excommunication, fine, and imprisonment were to be the portion of those who broke them.

The Friars, when they began their mission, devoted themselves to the spiritual and physical needs of the forsaken and outcast. Like their Master whom they followed, they "went about doing good," like Him they "preached the Gospel to the poor." They were to be found in the fever-stricken purlieus of great cities, going where no one else would go, helping where no one else would help. At first

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they scorned all human learning. Yet it was not long before their intellectual outlook completely changed. Their experiences with the sick and suffering had taught them the value and necessity of the healing art. As a natural consequence, they learned and practised that art. From the study of medicine they passed readily to that of physical science as then known and conjectured. They found that they could carry little weight with educated men unless they knew something of literature. To literature, therefore, they also gave attention. Thus influenced, the Friars soon established themselves at Oxford, built excellent houses for the reception of pupils, were themselves earnest students, and diligently instructed others. It was not long before scholars and scientists of the first rank were found in their number. Roger Bacon, a man born centuries before his time, William of Ockham and Duns Scotus were once familiar figures in the streets of Oxford and probably they lectured in the Schools. Years later the Augustinians became remarkable as teachers of Grammar. So conspicuous was their success that the University Grammar Masters were disinherited. Their salaries were handed to the Augustinians who henceforward were instructors in Grammar not only in their own friaries but also as Regent Masters in the Schools.

The Friars, however, soon became a source of anxiety to the University. They were incessantly on the watch for recruits to their order and, apparently, were by no means scrupulous in their manner of procuring them. In a word, they were inveterate proselytisers, casting their net around the younger students and inducing them to join their brotherhoods. The great majority of the parents who sent their sons to Oxford had no wish that they should become Friars. It was a shame, they said, that young boys of fifteen or sixteen should be thus entrapped and stolen. A serious diminution in the number of students resulted from a well-founded fear of the machinations of the Friars. The University deemed it a duty to take action, and strictly forbade any Friary in Oxford to receive within its walls students under eighteen years of age. The disabilities of

being unable either to lecture themselves, or to give lectures to others in the University, was to be the fate of the members of any Friary which transgressed this rule.

The University had another grievance against the Friars. The doctorate in the Faculties of Divinity, Medicine and Law involved a long course of study extending over five or six years. Moreover, it implied previous training for seven years in the Arts' course. The Friars, however, wished to reach the fruit without climbing the tree. They were adepts at inducing the King, nobles or others of weight and influence, whose word in fact was law, to send letters to the University demanding doctorates in divinity by favour. The University was constrained to obey and passed special graces excusing the Friars for whom this was asked from residence, study and disputations. Friars who obtained doctorates in divinity on these easy terms were known as "wax doctors." Two rival derivations were current of this singular term. The more probable is that the letters of request for these "honorary" degrees were sealed with wax. The alternative derivation, which no doubt was keenly relished by Oxonians, was that "wax-doctors" shunned study just as wax may be presumed to avoid the fire.

Now the Friars, on the ground that they themselves in the Friaries provided instruction that could not be beaten or paralleled, already escaped the usual lectures and disputations required for the Arts course. Reluctantly enough the University usually passed special graces for this purpose. But when the Friars followed up this aggression by obtaining doctorates by influence, and thus evading the entire University course of instruction, there was a storm of indignation. A statute was passed in 1358, by which the extortion of letters to demand "graces" and "dispensations" became an offence punishable by disability from taking any degree at the University. The Registrar pilloried two of the "wax-doctors" by recording their names. One of them had obtained his degree by the influence of Henry III, the other by that of his son, Prince Edward.

The University, which was in origin a Gild of Teachers

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and was not of ecclesiastical birth, was yet loyal to the Church of England and did not tolerate attacks upon its constitution. The Friars, however, were free lances, or rather, they took their orders only from the Pope, and expressed themselves with vigour and acrimony on prevalent abuses in the Church. Their sallies against the regular clergy received a warm welcome from country people who grudged the parson his tithes. They were not so well received by Oxford graduates, many of whom hoped in due course to become proprietors of such tithes.

A certain Oxford friar, whose name has not been recorded, was bold enough to say plainly in one of his lectures in the Schools that the tithes should not be paid to the rectors and vicars, but to the friars. He also asserted that the Government might justly confiscate the possessions of clergy who were "notorious evil livers." Finally, he declared that the University was a "school of heretics."

Newman himself, in his famous Tract XC, did not throw down a more formidable challenge to the University than this mediæval friar. It was taken up at once, and the friar had every reason to regret that he had not kept his opinions locked safely within his own breast. He was condemned by Congregation to pay a fine of a hundred shillings, equal in value to £150 of present money. He was forbidden ever to lecture on Theology in Oxford again without special leave. Moreover, he was ordered, on the Sunday following St. Frideswyde's day, publicly to renounce these "odious opinions" in St. Mary's Church in a form which was handed him for the purpose.

Until the reign of Edward I the Jews lived at Oxford in considerable numbers. There, as elsewhere, they occupied their own district or "Jewry." They were useful and in request when money was needed for new buildings or equipment, and made a considerable profit from loans to Masters and Scholars of the University. That they charged a high rate of interest may be gathered from the fact that Henry III fixed twopence weekly as the maximum interest on each pound borrowed. It may be fairly presumed from this enactment that they had been in the habit of charging

more than even this liberal sum. The Jews' adherence to their ancient religion, their denial of Christianity, their profession, and their excessive charges made them unpopular at Oxford, as elsewhere. At best, they were regarded as a necessary evil. They were undoubtedly the victims of cheap gibes, scoffs, flouts and sneers of which Shakespeare has given us specimens in the "Merchant of Venice." It is not very surprising that they resented such treatment and said with Shylock, "If you wrong us, shall we not revenge? If we are like you in the rest, shall we not resemble you in that?" "Why," they thought, "if Oxonians, whether of the town or University, insulted them and their religion, should they not repay these indignities?"

It is thus perhaps that we may account for their conduct in 1268, when a scene was witnessed that must have shocked every Christian beholder.

It was Ascension Day, on which, according to ancient custom, all the parish priests of Oxford were going in solemn procession, with a cross at their head, to the church of St. Frideswyde, the virgin who was regarded as the patron saint of the town and the University. The procession had almost reached the beautiful building, still remaining as one of the few relics of early days, when, in the language of the Registrar of the University, "certain accursed Jews, possessed of a devilish spirit, in scorn of the crucified and to the scandal of the whole church, snatched the cross from the hands of its bearer, broke it into fragments and dashed it contemptuously on the ground."

It so happened that Henry III, now almost at the end of his long reign, was staying in his palace at Woodstock a few miles from Oxford. That palace, if tradition may be trusted, had once been the home of fair Rosamund, the mistress of Henry II. Prince Edward, already the real ruler of the country, was actually in Oxford at the time of the outrage. To King and Prince the painful incident was at once reported. The sequel does them honour. No cruel or oppressive vengeance was taken on the Jews. They were, however, commanded to provide two new

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crosses at their own expense. One, graven in marble, was to be "fixed and immovable." The other, of silver gilt, was to replace the broken cross, and in future days would grace the annual procession.

The inscription ran as follows :—

"Quis meus auctor erat ? Judæi. Quomodo ? Sumptu. Quis jussit ? Regnans. Quo Procurante ? Magistri. Cur ? Cruce pro fracta ligni. Quo tempore ? Festo ascensus Domini. Quis est locus ? Hic ubi sto."

"Who made me ? The Jews. How ? By bearing my cost. Who commanded this ? The King. Who brought this about ? The Masters. Why ? Because the Jews broke a wooden cross. When ? On Ascension Day. Where did this happen ? Here, where I stand."

Prince Edward, when he became King, made every effort to convert the Jews, who owed their expulsion to the pressure of his subjects. Their slight punishment at Oxford was probably the result of his influence, for Edward was far too great a man to descend to a mean or cruel revenge. The inscription, so different from the turgid mediæval episcopal writings and pronouncements, so terse, so crisp, so attractive, follows a method of question and answer then not unusual in describing current events. It may indeed have been the Prince's own composition, for it breathes in its simplicity the loftiness and calm of that noble spirit.

The control of the student was no easy matter, especially in the case of those who tried to evade discipline by residing neither in colleges nor halls, but by lurking in private houses. These seem to have consisted of young men who came to Oxford for the express purpose of leading an idle and immoral life. Their nights were spent in thefts and deeds of violence, or in drinking at inns ; their days wasted in sleeping off their debaucheries. A statute was passed in 1432 by which townsmen were forbidden to receive students as lodgers in their houses, while students persisting in living elsewhere than in Colleges and Halls were banished from the University. Many cases of "drawing of arms," "threats of violence," "assemblies of gangs," "poaching,"

some even of "homicide," came before the Chancellor's Court. Combinations in crime between "townsmen" and "gownsmen" were not uncommon. From the mere mention of such cases, we pass to a scene which occurred at St. Michael's Church in 1450. In this parish lived John Martyn who was a "pedagogue," or principal of one of the schools which trained boys for Matriculation. Martyn, for some unknown reason, expected a sentence of Excommunication to be pronounced against him on a certain Sunday in the church at the time of "the Parochial High Mass." He therefore formed a conspiracy with undergraduates of his acquaintance to prevent the reading of the sentence. As soon as "Master William Strete, or his deputy," entered the pulpit and produced the mandate, they were to wrest it from his hands before he could read it and drag him from his place. Martyn and the students accordingly assembled in the church at the appointed time, and carried out their intention. They were in consequence brought before the Chancellor's Court, and Martyn, as the organiser of the proceeding, was committed to prison. "Certain young scholars," however, "infamously taking his part," hurried to the prison on the very night of the sentence and endeavoured to break in and rescue the pedagogue. They were unsuccessful, were themselves imprisoned, and Martyn placed under a bond of a hundred shillings to keep the peace;

Five years later the impetuous pedagogue was again in trouble. He and his wife were charged with using "threatening, opprobrious and defamatory language" towards no less a person than Richard Lancaster, Canon and Prior of the Augustinians. There was apparently a cross action. Lancaster, so said Martyn and his wife, had reviled them. Each of the parties, moreover, charged the other with "making faces" in derision. Asked to act as a friendly arbitrator in this dispute, the Chancellor's Commissary gave a decision which showed every prospect of healing the differences between the pedagogue and the Canon. There was to be no more mutual abuse: neither of the parties was again to make "faces" at the other. Past offences

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“from the beginning of the world” were to be forgiven, No further legal proceedings were to be taken. Above all, within a fortnight of the Commissary’s award a “refection” was to be shared. The expense was also to be divided between the reconciled enemies. John Martyn and his wife were to provide a goose and wine. The Canon’s contributions were to be bread and beer with any little delicate additions to the feast which might suggest themselves to the fancy of an epicure. Doubtless one or two friends were invited, and the goose and the quarrel were digested together.

It may be noticed that both beer and wine were to be provided at this feast. Wine in mediæval times was regarded as a luxury—to a far less extent, however, than at present; beer was looked upon as one of the main necessities of life and made its appearance at every meal. The quantity of beer formerly consumed by almost everyone is inconceivable to ourselves. It usually consisted of several quarts daily. There was therefore general disappointment and discontent if, for any reason, the supply of beer was inadequate to meet the accustomed demands.

In 1434 the Warden of Canterbury College was summoned before the Chancellor’s Commissary for encouraging his servants to steal a shilling’s worth of beer from students in the streets. The Warden was compelled to pay sixteen pence to the complainants as compensation for the theft. His conduct in authorising such action is slightly palliated by the fact that it was impossible at the time to obtain the usual supply of beer. So great was the shortage that the brewers were summoned to appear before “the Commissary of Thomas Bourchier,” Chancellor of the University and afterwards Archbishop of Canterbury. The Proctors, and several graduates and undergraduates, were also present in the Court, which was held in St. Mary’s church. The brewers, no less than twenty-five in number, attended. They soon discovered that they would be compelled to listen to some very plain speaking. They were charged with “manifold enormities and multiplied tricks and negligences.” Some had given scant measure. Others

had not malt enough on their premises to brew the necessary amount of beer. The service of beer was irregular; the brewers sent it round just when it suited their own convenience. They were ordered under penalties, not only to supply beer in proper measure to those who called or sent for it, but to arrange among themselves for its carriage two or three times weekly through the streets of the town. Two brewers were appointed to act as supervisors and report any cases of disobedience or neglect of rules to the Chancellor's Commissary.

Fifteen years later the Manciples or Caterers of the Colleges and Halls appeared before Gilbert Kymer, Doctor of Medicine, then Chancellor, with grievances not only about beer but about bread and fish. The beer was pronounced to be below the required strength, it was "weak, injurious to the human frame, badly brewed, and worth little or nothing." The bread was equally defective. Its material, its colour and its taste were bad and the loaves of insufficient weight. Whereas the bakers were bound to give thirteen loaves to the dozen, they carried out this rule only in the case of assessors of houses and their own personal friends. They invariably cheated members of the University out of the extra loaf, "to their grave and serious injury."

The complaint against the fishmongers, among whom were three women, was that they were regraters of "fresh sea fish." Having cornered the market, they sold the fish for double their value. Moreover they often kept them in their houses for three or four days after their purchase, a proceeding contrary to Statute and "harmful alike to the University and the Town." If outside dealers brought fish into the town, they came to terms with them and killed the competition. Two of the fishmongers, William Haynes and Agnes Jenyne, also bought up pike, eels and other freshwater fish, and were thus able to make an unreasonable profit. Unfortunately we do not know what action was taken by the Commissary in consequence of these representations: We may be sure that he did his best to deal with such abuses.

It is interesting to notice that none of the licensed bakers in Oxford were allowed to bake both household bread and

"horse-bread." The University seems to have anticipated Dr. Johnson's description, in his Dictionary, of oats as "in Scotland the food of man, in England the food of horses," and to have been determined to protect University consumers from being supplied with oaten cakes instead of bread. A special license was given to a baker to bake, on the vigils of Saints' Days and even during Lent, cakes "commonly called Wygges and Symnelles."

The University safeguarded the interests of consumers of meat just as it sought to ensure the sale of good bread and sound beer. In 1445, an example was made of Nicholas Fareway, one of the nineteen butchers who at that date supplied the University and the town with meat. Convicted before the Chancellor of selling diseased meat, he was imprisoned and fined. Not only did the University try to compel tradesmen to consider the well-being and convenience of their customers, but also took care that life and health were not endangered by ignorant charlatans who practised medicine or surgery. It was expressly forbidden to any man to practice medicine in Oxford without a long course of medical study, which was still more protracted, if it had not been preceded by the Arts course. The reputation which the Faculty of Medicine enjoyed may be judged from the fact that Gilbert Kymer, who was perhaps the most prominent of the Chancellors of the University between 1431 and 1453, and who had previously served as Proctor, was a doctor in Medicine. Moreover in 1384 a statute was passed by Congregation assigning to Doctors in Medicine seats on the right of the Chancellor, while Doctors of Civil Law sat on his left.

Though surgery was not placed on anything approaching an equal footing with medicine, and though it was not necessary that a surgeon should be a graduate, yet the statutes required that he should be examined before "being admitted and licensed to practise the art of surgery in the University and within its precincts."

It may be briefly remarked in conclusion that both Congregation and the executive of the University seem to have been guided in their votes and decisions by sound

sense and by principles of justice and humanity. The mental and scientific outlook of Mediaeval and Modern Oxford are essentially different; their moral aim was and is the same. The training and perfecting of character in "things true, honest, just, pure, lovely and of good report," was the highest function of the mediaeval University. That great tradition is still faithfully preserved.

Shakespeare's Child Characters.

By CONSTANCE B. ELLIS, M.A.

THE poet Terence once observed "Nothing is said which has not been said before." It is surprising how often our modern ideas about children seem to have been anticipated and written about some hundreds of years ago. The modern child is encouraged to express himself, to be fearless, to show initiative. In the children of Shakespeare's plays we find displayed the same fearless dignity, the same ready wit, in short, the same individuality. They are true pictures of the children of the Elizabethan period, the products of such a system of education as that described by the great Roger Ascham in his "Schoolmaster." He realised in the year 1570 as much as we to-day, the tremendous importance of the right care of children. "In very deede," he says, "in the end, the good or ill-bringing up of children doth as much serve to the good or ill-service of God, our Prince, and our whole countrie, as any one thing doth beside." Ascham's own rule was by the olive branch, rather than the birch rod, and it seems fairly certain that Shakespeare's masters were as wise and good. All the reminiscences of his early youth as seen in his plays are happy ones, full of poetry and romance. The revels of May Day, Shrovetide, the sheep-shearing, are described with loving detail, in exquisite poetry. It is surely not for nothing that little William of "The Merry Wives," is so named. There can be little doubt that the amusing examination in Latin grammar of Act IV. recalls the poet's own school-days.

Shakespeare probably entered Jolyffe's Grammar School, at Stratford, at the age of seven. His first masters were Walter Roche and Simon Hunt, both mild and kind men of the type beloved by Ascham. Here he acquired the "small Latin and less Greek," made so much of by Ben Jonson.

Such a conversation between master and pupil as that in "The Merry Wives," may therefore easily have taken place.

Mistress Page has brought her little son to the schoolmaster, Sir Hugh Evans. "Sir Hugh," she begins, "my husband says my son profits nothing in the world at his book: I pray you, ask him some questions."

Sir Hugh: "What is lapis, William?"

William: "A stone."

Sir Hugh: "And what is a stone, William?"

William: "A pebble."

Sir Hugh: No, it is lapis; I pray you, remember it in your brain."

So spake little Will Shakespeare,

" . . . the whining schoolboy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school."

This sentiment need not imply unhappiness at school, but is perhaps a natural one, when it is remembered that school began at 6.0 a.m. Sir Hugh is not a portrait of Walter Roche; the latter was probably more like Holofernes in "Love's Labour Lost," where it is said of him, "Sir, I praise the Lord for you, and so may my parishioners: for their sons are well tutored by you. You are a good member of the commonwealth."

Of more tender years and in different surroundings is the delightful young Mamillius of "The Winter's Tale." The adored first-born of Leontes and Hermione, he stays all too short a time in the play. Polixenes compares him with his own little son, who "makes a July's day short as December," who is "now my sworn friend and then my enemy." Mamillius is the scion of fighting kings. When he is grown-up he will not be a "pedlar of eggs." "No, my lord," he answers his father, "I'll fight!" He is struggling to cast off babyhood, and refuses to play with one of his mother's ladies. "I'll none of you," he says, "you'll kiss me hard and speak to me as if I were a baby still!" His mother demands a tale. "A sad tale's best for winter," he

says, with a happy child's relish of the slightly gruesome. In sepulchral tones he begins :

" There was a man
Dwelt by a churchyard—I will tell it softly
Yond crickets shall not hear it."

We simply long that this tale had been finished, but Fate enters in the shape of the jealous Leontes, and poor little Mamillius dies before his tale is told, of grief for his mother's disgrace.

Another tragic little pawn of court life is Arthur of "King John." All that is noblest in the play revolves round his death. He was born for innocent merriment, and yet was so early weary of the evil passions round him.

" Good, my mother, peace !
I would that I were low laid in my grave,
I am not worth this coil that's made for me."

When taken prisoner, his first thought is for his mother.

" O this will make my mother die of grief."

In the famous scene where Hubert fails to blind him, we see how happy he could have been.

" So were I out of prison and kept sheep,
I should be merry as the day is long."

To the end he is the great little prince, the young patriot. As he makes his last bid for freedom, he cries :

" Heaven take my soul, and England keep my bones."

Most childlike of all Shakespeare's children is young Macduff, with his relentless logic and endless questions. "Was my father a traitor?" and "What is a traitor?" How well we know the method! He pursues the subject of treachery to the bitter end, and at last has learnt enough to defend his absent father from the murderer's epithet of traitor. Valiantly the baby cries :

" Thou liest, thou shag-haired villain."

He is struck down, but, true to his blood, his last thought is for his mother.

" He has killed me, mother! Run away, I pray you."

So he dies, another tiny victim of men's treachery.

The character of Moth, in "Love's Labour Lost," is

drawn in altogether lighter vein. In accordance with the custom of the time, he had been placed in the household of a nobleman as page. Here he was expected to learn courtly ways, and perhaps later be helped by his patron to a career either at Court or abroad. This page is a pert, engaging rogue, quick-witted, of ready memory, "a well educated infant." His knowledge of life is largely theoretical, learned "by my penny of observation." Like most of these young squires he is an accomplished songster, and sings the delightful ditty, "If she be made of white and red." He is already a young cynic. When Nathaniel and Holofernes air their Latin together, he remarks slyly, "They have been at a great feast of language, and stolen the scraps." Later he is suppressed for a time by Holofernes.

"Thou disputest like an infant: go, whip thy gig (top)."

He is a wag in any company. When instructed to recite verse to the ladies, he begins fairly:

"A holy parcel of the fairest dames"—

(The ladies turn their backs to him)

"That ever turned their—backs—to mortal views."

"BIRON: Their eyes, villain, their eyes."

Then he purposely forgets the rest and departs on his own occasions.

Shakespeare must have watched and loved the children round him, those tiny replicas of their elders, that somehow remind us of Velasquez's little Infanta. Not one of his child characters bears any important part in the play; yet, lightly drawn as they are, it is obvious that they come from the hand of the master painter, who touched life at all points, and who, keeping ever the child heart, so knew and loved it.

The Study Circle.

QUARTERLY REPORT.

Matter intended for insertion in this report should be sent to the Rev. W. E. Farndale, 8, Grimsby Road, Cleethorpes.

Scunthorpe "Polygon."—The December meeting was held at the home of the Rev. D. Hatfield. The Rev. J. W. Fryer dealt with the final portion of Dr. Oman's "Vision and Authority," calling special attention to the chapter "The Sacrament of Failure," which he considered poetic. Members of the circle, however, demurred to the use of the word "sacrament" in this connection. In the afternoon the Rev. W. Bilbrough read a paper on the poetry of John Masefield.

Birmingham Ministers' Club.—The Rev. G. Denman reports that the morning sessions given to the study of Mackenzie's "Fundamental Problems of Life," for December, January and February, have been distinctly helpful. The Revs. D. S. Lees, W. D. Turner and R. A. Buckley have contributed papers that stimulated keen discussion. The afternoon essays have been on an especially high level. In December, the Rev. J. T. Wilkinson, B.A., B.D., spoke on "Dante," summarising his teaching on the inevitability of retribution and the need for purgation and in regard to heaven. In January, the Rev. O. E. Brown gave an exhaustive study of Kidd's "Science of Power," whilst in February, the Rev. J. C. Goodacre dealt in a delightful way with "The Clinic of the Soul." The attendance at each meeting has been excellent.

Newcastle Quest.—From the Secretary, the Rev. L. Brown, we hear that Dr. Oman's "Grace and Personality," occupied the mornings of the sessions in December, January and February, the Revs. J. T. Gallon, G. T. Scott and W. Atkinson opening the conversations. The book chosen has been thus far found to be provocative and fruitful. At the afternoon meetings the Rev. H. V. Surman gave a paper on Galsworthy's "Strife" in January, and the Rev. T. W. Bevan dealt with Karel Capek's "R.U.R." in February, both topics being admirably handled. The average attendance has been thirty. On December 3rd, the Rev. L.

Weatherhead spoke on "Spiritual Healing" to the great delight of the members, and it is hoped that he may be able to attend a Retreat to be arranged by the Quest.

Sheffield Circle.—The Rev. H. G. Collinson states that the average attendance of the Circle up to the present has been fourteen. Streeter's book on the "Primitive Church" is evoking interest, and lively argument centres round Professor Gilbert Murray's "Ordeal of this Generation."

Grimsby Circle.—Under the chairmanship of the Rev. G. Fawcett, this Circle held a meeting in December, when the Rev. J. A. Tingle led a conference on the Christian Doctrine of Repentance. Special note was taken of the Rev. L. Weatherhead's "Psychology in the Service of the Soul." On Friday, February 14th, the subject for discussion was "The Christian Doctrine of Grace," and this was introduced by the Rev. H. A. Davison. Dr. Oman's "Grace and Personality" had been recommended in relation to this theme. Both gatherings were excellently served by the essayists and the conversations were of a fine order.

W. E. FARNDALÉ.

Current Literature.

The Universe Around Us. By SIR JAMES JEANS, F.R.S. Pp. x., 352. Cambridge: the University Press. 1929. Price 12s. 6d. net.

THIS book has for the reviewer a personal interest, for it recalls the days, now alas! so far in the past, when the author and he were studying the elements of astronomy together in a class-room at Cambridge. But quite apart from any extraneous interest the book is one of the most fascinating and valuable it has fallen to our lot to read. We are passing through an age when the conceptions of matter and the universe are undergoing changes so profound that a revolution in the human view of the world even more significant than that associated chiefly with the name of Copernicus is taking place. To have in this book a full, yet concise and lucid, account of what is happening is a boon for which we sincerely express our gratitude.

Sir James begins with a short introduction on the study of astronomy. The first chapter deals with the exploration of the sky, and enables us to realize that it is impossible to imagine the immensities of space. The author thinks it probable that the radius of space is at least "hundreds of millions of light-years," a light-year being the distance that light, travelling at nearly 200,000 miles a second, would travel in about two and a quarter years. Next Sir James discusses the exploration of the atom in an illuminating fashion, and deals with the quantum theory. The following chapter is called "Exploring in Time"; in it the author suggests that the age of the earth, "if we wish to fix our thoughts on a round number," may probably be put at 2,000 million years. The span of the life of the stars he estimates at from five to ten millions of years. A chapter on "Carving out the Universe," traces the stages through which the stellar bodies pass in their evolution, and one on "Stars," deals with such questions as their surface-temperature, diameter, weight, and constitution.

The final chapter, "Beginnings and Endings," suggests that the universe, like mortals, is passing to dissolution, and will end as mere heat-energy and radiation. Nor has the author any faith in those theories that promise a reconstruction through physical processes. He thinks that the present matter of the universe cannot have existed for ever; "in some way matter, which had not previously existed, came, or was brought, into being." But this statement implies the ordinary view of time, and Sir James is evidently inclined to sympathize with those philosophical systems

"which regard the universe as a thought in the mind of its Creator," though he thinks the scientist should be content to describe rather than to attempt an explanation of phenomena. He comes close to Wallace's view when he says that "only an infinitesimally small corner of the universe can be in the least suited to form an abode of life."

The book, though it will be more easily appreciated by the reader who possesses a mathematical training, is written in so clear a style that the ordinary man of intelligence should be able to follow the argument. The illustrations used are good. For example, the comparative emptiness of space is made vivid by the use of six specks of dust in Waterloo station to represent the extent to which space is filled with stars. The book is enriched by diagrams and two dozen beautiful photographic plates. For the minister who desires an account of the present position in this field of study this seems to be the book.

A Critical and Exegetical Commentary on the Book of Amos. By R. S. CRIPPS, M.A., B.D. Pp. xviii., 366. London : S.P.C.K. Price 15s.

AMOS is, of all the Old Testament prophets, the easiest to understand, and, in some ways, the most closely akin to the typical Englishman. The text of the book is well preserved, and we have some excellent commentaries on it, notably those of Driver, revised by Lanchester, in the *Cambridge Bible*, Edghill and Cooke, in the *Westminster Commentaries*, and Harper in the I.C.C. Our personal knowledge of Mr. Cripps assured us that any work of his would be based on sound scholarship, but we wondered whether there was room for another Commentary on Amos. After reading the book carefully and using it in connection with class work we have no hesitation in saying that the author has completely justified the production of yet another commentary, and that this book is by far the most useful of them for the purposes of the ordinary minister and student. After a full and well-balanced introduction, extending to over a hundred pages, the revised version is printed, with excellent notes. These, while giving considerable attention to questions of text and philology, are mainly concerned with interpretation. The author is very fair in citing views that conflict with his own, and often has something fresh to say. The commentary is followed by about forty pages of additional notes, in which problems that are treated more briefly in the preceding pages are discussed at greater length. And further, there are elaborate excursuses on Amos's uses of the Divine Name, Jehovah's Relation to Israel, and Animal Sacrifice. There are also useful indexes and a chronological table.

Mr. Cripps argues very strongly for a date considerably later than that usually accepted for the work of Amos. The usually accepted date for the preaching of Amos ranges from 760-750 B.C. Mr. Cripps would incline to a date nearer to 740. This raises some

serious difficulties as to the chronology of the kings of Israel, but that chronology is far from being so surely ascertained as to make Mr. Cripps's position impossible. And he certainly would, by bringing the date down nearer to the Assyrian invasion, make some passages of the book more full of meaning.

On some points of detail we should dissent from the author's views. His preference for "inhabitant," ¹⁵ though shared by most critics, rather than "ruler," seems hardly to do justice to the argument from parallelism, for example. We have noted one or two minor slips in the proof-reading. Canon Simpson's initials appear once as D. G. And Mr. Cripps should certainly not say that ⁵³ expresses "literal decimation." We congratulate both the author and the publishers upon the production of this excellent commentary.

The Authority of the Bible. By C. H. DODD, M.A. Pp. xvi., 310. London: Nisbet & Co., Ltd. Price 10s. 6d. net.

WE welcome this addition to the series published under the title, "The Library of Constructive Theology." The aim of the series is defined as being, not primarily to record what has been believed in the past, but to "present a sincere attempt to grapple with the problems of to-day"; to this aim the author has been true. Professor Dodd holds the Yates chair of New Testament Greek and Exegesis at Mansfield College, Oxford, and also two important posts in the University which are concerned with the Greek of the Bible. Naturally we expect that the New Testament side of this book should be well done, and the expectation is not disappointed. But the Old Testament side too, shows evidence of such competent scholarship that one might well have supposed the Old Testament to be Professor Dodd's main subject. It is noteworthy, and not without significance, that the greater part of the book deals with the Old Testament. In his introduction the author makes it clear that the ultimate authority in religion is truth "as it reveals itself in experience and compels assent." Part I. deals with the authority of individual inspiration, and contains four chapters devoted to a study of prophecy in the Bible, in which its relation to inspiration, its form, and its content, are considered, and the personal religion of the prophets is discussed. Part II. deals with the authority of corporate experience. The Bible contains much that is not the direct product of religious genius. The Old Testament in the form which it now possesses embodies the religious literature of the community which was shaped by the prophets. It thus exhibits religion as "part of the stuff" of human life in its many stages of development. But the religion of the Old Testament is inconclusive, and fails to satisfy all the demands of man's mind and heart. The three chapters which make up Part III.—"The Authority of the Incarnation"—show how the "experience of spiritual things" of which Christ is the centre solves the problems which Old Testament religion leaves without solution. Yet we must not even in

the gospel records of the Master's words think to find an external infallible authority, though the "eternal truth in His words makes direct impact on the mind through its temporal expression." In one sense the fourth Part, which bears the title, "The Authority of History," is a statement in ordered form of the conclusions to which the earlier parts lead us. "Both progress and revelation are real." Inward vision and outward fact are warp and woof of the fabric we call the authority of the Bible. In the final chapter of the book Professor Dodd gives his constructive setting forth of the sense in which we may truly regard the Bible as the "Word of God." He recognizes that a real revelation can never be static, and can never be stated in sharply-defined forms that permit of no alteration. Yet we must deliver ourselves from the peril inherent in "irresponsible individualism," by recognizing that the factor of historic tradition cannot be ignored. This is a courageous book, sane and reverent from beginning to end, and hardly ever have we read a book which more completely carried our consent. Professor Dodd writes not as a controversialist desirous of obtaining a dialectical victory, but as a devout scholar who seeks to make plain for others troubled by disturbing questions the answers which he has himself found satisfactory. The only adverse criticism we have to make is that occasionally there is some repetition. But this seems to be inevitable having regard to the scheme according to which the matter is laid out, and we certainly could not suggest a better one. We note a misprint, p. 54, l. 11.

All's Well that Ends Well. Edited by SIR ARTHUR QUILLER-ROUCH and DR. JOHN DOVER WILSON. Pp. xxxvi., 202. Cambridge: The University Press. 1929. Price 6s. net.

THIS latest addition to the volumes of *The New Shakespeare* will be welcomed by all who have read its predecessors, and though the play with which it deals is not one of the best known or most generally liked of Shakespeare's, it receives the same thorough treatment. Perhaps the comparative unfamiliarity of the play and its comparative want of attractiveness to exegetes may make this study in some ways more valuable than its predecessors. The introduction is from the hand of "Q." He shows that the play contains work which—if it be Shakespeare's at all—is the work of the poet's prentice hand; but on the other side there are passages which are not only genuine Shakespeare but Shakespeare in masterly mood. Its relation to the original story in Boccaccio—of which Paynter's translation is given for comparison—is examined, and the judgment passed is that the play mangles a fine prose story. "Q" holds it to be "one of Shakespeare's worst," and most readers will not quarrel with the verdict. Dr. Wilson's work is devoted to the actual text of the play, which is ill-defined, as the First Folio, its sole source, is almost, if not quite, the most corrupt that the Shakespearian scholar has to handle. He has made a critical use of the work of his predecessors, but has some original contributions

to make to the exegesis. He claims to have thrown new light on over thirty passages, a large proportion of which have never been annotated before. In some of these cases the claim must be gladly allowed, though we should not be prepared, nor would Dr. Wilson expect us, to accept his views in every particular. He pays a fine tribute to *The New English Dictionary*, in which he finds the "greatest critical instrument that a Shakespearian scholar has ever had at his disposal." The question of the parallel phenomena exhibited by this play and *Measure for Measure* is lucidly and concisely dealt with. The author thinks that the writer of couplets in *All's Well* is to be identified with one of the two editors whose work he detected in *Measure for Measure*. The thesis which he commends after his discussion is that the play contains pre-Shakespearian elements worked up by Shakespeare and a collaborator, the lion's share of the task falling to the latter, who carried out the final shaping of the play, and finished off many of the scenes. In its present form he would date it c. 1605. The book is splendidly produced, its type and paper reflecting credit on the Cambridge Press. The frontispiece is a very fine reproduction of the famous portrait of William Harvey, the discoverer of the circulation of the blood, which hangs in the Combination Room of Gonville and Caius College, Cambridge. A useful glossary completes a book which should leave a permanent mark on the history of the interpretation of *All's Well*.

The Hundred Best English Essays. Selected and Edited, with an Introductory Essay, by the RT. HON. THE EARL OF BIRKENHEAD. Pp. xxii., 924. London: Cassell & Co., Ltd. Price 8s. 6d. net.

YET another addition to the numerous "collection" volumes that have appeared during the last two years! But the exclamation is one of appreciation rather than of protest, for this is one of the best. It would be easy to quarrel with its title, and it is indeed strange that the publishers should choose such a title when the first sentence of Lord Birkenhead's introduction expressly runs, "I do not put forward these essays as being the best essays in the English language." No two people would agree even approximately in selecting a hundred essays as the "best" in the language. Nor do we think that all the hundred selections are correctly described as essays in any very strict sense of the word. But having said this we should say, too, that there are few of the selections which are not welcome, and possibly some of those that least accurately are called essays are among those that we should least willingly spare. The order is chronological, beginning with Latimer's "Decay of the Yeomanry"—an extract from a sermon preached before Edward VI. in 1549—and concluding with Neville Cardus, of the *Manchester Guardian*, on his great subject, "Cricket Fields and Cricketers," that great scholar Charles Whibley, who died a few days ago, on "Sir Thomas Overbury's Characters," and a little piece by Oswald Barron from the *Evening News*. Even from these items the

catholicity of the editor's choice will be evident. Classic essayists are represented by Addison, Bacon, Coleridge, Dryden, Gibbon, Hazlitt, Lamb, Macaulay, Mill, Sydney Smith, Steele, Stevenson, Swift, Izaak Walton, among others. Asquith and Balfour, Morley and Birrell, of modern statesmen; professed writers of the essay such as Belloc, Bennett, Chesterton, Guedalla, E. V. Lucas, J. C. Squire, are laid under contribution. Bunyan and Defoe meet Pepys and Sir Thomas Overbury in the throng, Huxley and Dean Inge encounter Newman and Paley. Dickens is represented by some typical pages from the *Uncommercial Traveller*, and Carlyle by 34 pages of *The Diamond Necklace*—a disproportionate amount of space which the present reader would have preferred to be filled in other ways. In the throng every reader will recognize old friends with whom he is pleased to renew acquaintance, and meet strangers to whom the editor introduces him. To each essay is prefixed a brief note on its author, giving his date and a summary of outstanding events in his career. There are indexes of authors and subjects. Lord Birkenhead's introduction is not the least interesting part of the book, and contains some typical utterances. His description of the essays in Wells's novels as "part of that prodigious treatise on everything under the sun which he has been publishing in volumes of varying lengths during the past thirty years" has point. It is interesting, too, to observe that while Lord Birkenhead profoundly disagrees with the matter of Shaw's works he strongly admires their manner. It would be honest to say that Lord Birkenhead's utterances generally have been such as to make us say that we profoundly disagreed with the matter and did not become over enthusiastic about the manner. Indeed, we may regret that the loving perusal of his English essayists which is evident in this book has not left a greater effect upon the author's style. But we must be equally honest and express to Lord Birkenhead and the publishers alike our sincere gratitude for this fine book, which is extremely cheap at its price. It would make an ideal book for the bedside, and is certainly one which we shall turn to again and again with delight.

Great Men and Movements in Israel. By RUDOLF KITTEL. Pp. xvi., 466. London: Williams & Norgate, Ltd. Price 15s. net.

We remember well with what delight we picked up a second-hand copy of the original German book of which this is a translation some three years ago in Oxford. We remember, too, that when we reported the find to Dr. Peake he was also rejoicing in the possession of a copy. At the time the chief regret that we felt was in the thought that this very valuable and important book was inaccessible to those who were unacquainted with German, and to judge from the fate of so many excellent German books of recent years, notably Gunkel's magnificent commentary on Genesis, was likely to remain so. It is, therefore, with real pleasure that we notice this translation in these pages. Professor Kittel is, of course, one of the

outstanding Old Testament scholars. Some of his earlier work was made accessible in English translation, for example, his first important book, *The History of the Hebrews*, as far back as 1888-1892. Since the war we have had *The Religion of the People of Israel*. Students of Hebrew remember the author gratefully for his excellent edition of the Old Testament text in *Biblia Hebraica*. In recent years the author has rewritten in a much fuller form his *History*, and has revised it throughout on the basis of knowledge gained through the great amount of new archaeological material that has become available in the last two decades. This new form of the original work has been accepted everywhere as a first class authority, and several editions have appeared in Germany. It is to be hoped that sooner or later this, too, may be translated. In the volume before us the author adopts a new method. Drawing upon the vast store of knowledge he has accumulated he puts the history before us by sketching in vivid colours the outstanding personalities of the Old Testament "upon the background of the crises in Israel's history in which they appeared." This means necessarily that minor characters and insignificant details are ignored. Thus there are but casual allusions to Elisha. But the experiment was well worth making, and the result must be reckoned a great success. It is as though the reader, instead of looking at excellent photographs of the history, is put before a screen, on which a film of the developing history is shown before his eyes. An introductory chapter, which puts the reader at the right point of view in respect of the geographical and political environments, is followed by one devoted to Moses, as to whose historicity and importance the author has no doubt. From the "Judges" successive chapters deal with Deborah and Gideon. Then Samuel, Saul, and David are presented for us in admirably life-like form. A chapter is given to "Elijah and the Religious Enthusiasts." The next discussion is concerned with "Great Narrators" and embodies a fine study and appreciation of the work done by the anonymous writers and poets to whom we owe the stories of the national heroes. Under the title "Revolutionists" we have studies of personalities such as Jehu of Israel and Athaliah of Judah. Of the classic prophets we have Amos and Hosea, Isaiah, Jeremiah, Second Isaiah, and "The Great Sufferer", Kittel's name for the "Servant of Yahweh," in whom he finds an actual contemporary of Second Isaiah. Chapters are devoted also to the "Reformers" and the "Lawgivers." The two concluding chapters deal with Ezra and Nehemiah, and Judas Maccabeus. Kittel's views are distinctly his own, a thing that adds both to the attractiveness and value of his contributions. He accepts critical positions generally, but by no means subscribes to all the views of the orthodox critical school. He frankly recognizes the legendary character of much of the material, but on the whole tends to a position more near to the "right" of the critical movement, finding history where its existence has not generally been conceded. In this we have much sympathy with the author. But whether the

reader is prepared to accept all Kittel's positions or not, he will learn much from the discussions of them. His courage was shown in another field when, during the Red riots at Leipzig in 1919, he saved the University from pillage by looking calmly at the armed communists who threatened him, its Rector, with their guns, and inviting them to shoot. After a parley the University was not further molested. The translation has been done by two American ladies, one of whom has been since 1922 the author's secretary. It is very readable, though occasionally it jars. The translators, not unnaturally, are not very conversant with the technicalities of Old Testament scholarship, and this has led to a few slips, one or two of which are rather amusing. But these are small flaws in a most valuable book which should be bought by all preachers who can afford it, and placed upon the shelves of all free libraries.

Jesus Jeshua: Studies in the Gospels. By GUSTAF DALMAN, D.D.
Pp. xiv., 256. London: S.P.C.K. 1929. Price 15s. net.

IN his own special field of Biblical study Dr. Dalman has no superior, and a new book by him is an event. The title of this one is, perhaps, rather an infelicitous choice, as it will hardly convey at a casual glance the importance of the subject-matter; it might have been better had the author adhered to his original choice of "Jesus and Judaism." Part I. is a compact discussion of the three languages of Palestine in the time of Jesus, who was evidently familiar with Greek, and must have been able to read Hebrew, though his mother tongue was Aramaic. The picture drawn of Jewish teaching for boys is very interesting. Part II. deals with the synagogue service in general, and in particular with the incident of Jesus' appearance in the synagogue at Nazareth, while Part III. discusses "the preacher on the mount." The longest section of all is devoted to a consideration of the Last Supper in relation to the passover meal. The discussion is important, and account will have to be taken of it in future interpretations of the origin of the Eucharist. Dr. Dalman prefers the Synoptic chronology to that of the fourth gospel, and argues his position with great force. In the next section, "at the cross," much light is thrown on the Jewish attitude to the cross, and the last words of Jesus. A very useful appendix gives a list of gospel proverbs and maxims with parallels from Jewish literature, with lists of proverbs and maxims peculiar to the gospels and to the Jewish writings. The book provides a wealth of material for the student of the New Testament, and much information that will help the preacher more vividly to picture the gospel scenes, and more accurately to interpret the gospel words. While only an Aramaic scholar will be able to appreciate it to the full even the reader who knows no Semitic language will find enough in the book to make it of very great value to him. All students of the gospels are indebted to Dr. Dalman for this work of rich scholarship and illuminating exegesis. The translation, by

the Rev. P. P. Levertoff, is smooth reading, though its English idiom is not quite impeccable.

Theology. A Monthly Journal of Historic Christianity. Vol. xviii. Pp. 360. London: S.P.C.K. Price 10s.

THIS volume contains a number of important articles. Mr. Will Spens has a series of three in which he maintains the Anglo-Catholic theory of the Christian sacraments against some criticisms put forward by Canon Quick in his recent book on that subject, and Canon Quick himself writes a short reply. Mr. Wilkinson's article on "The New Prospect in Religious Education," is worthy of study at the present time by Free Churchmen. Among many excellent reviews we would single out for special mention a discriminating appreciation by K. E. Kirk of the new one-volume commentary published by the S.P.C.K. In *Theology* one may find a ready means of studying the currents of Anglo-Catholic discussion.

L'Origine du Code Deutéronomique. By DR. ARTHUR ROBERT SIEBENS. Pp. vi., 256. Paris: Librairie Ernest Leroux.

IN this useful book the author discusses the problem—recently become one of the most urgent in Old Testament scholarship—of the origin of the Deuteronomic Code. Until lately it was one of the most generally accepted results of Old Testament criticism that "Deuteronomy" is to be identified with the document found in the Temple by Hilkiyah in 621 B.C. This conclusion has in recent times been attacked on two sides. On the one hand Welch has argued for a date considerably earlier, while on the other Hölcher would make it much later. The careful investigation of the problem and its latest development conducted by Dr. Siebens leads him to what is, with slight modification, a re-assertion of the orthodox critical view. He sums up: "Of all the theories about Deuteronomy that of the Graf-Wellhausen school is, in its main features, the most plausible. That is to say: (a) The laws concerning cult demand an absolute centralization. (b) 'The place which Yahweh shall choose' means Jerusalem. (c) The book found in 621 demanded centralization and brought about Josiah's reform: it is the foundation for the cult laws of Deuteronomy. (d) The legislation of Deuteronomy is later than JE and earlier than P." The author thinks that the actual codification took place between 621 and the fall of Jerusalem, 586. The book shows extensive knowledge of the relevant literature, perhaps too extensive when Joseph Parker's *People's Bible* is cited among English authorities! We note the misprint *Deutéronome*, p. 82.

Science and the Unseen World. By A. S. EDDINGTON, F.R.S. Pp. 56. London: George Allen & Unwin, Ltd. Price 1s. 6d. paper; 2s. 6d. cloth.

UNDER this title is printed the Swarthmore Lecture for 1929. In it Professor Eddington gives us in a very condensed form the approach

of one who is a first-rate authority in the world of science, and at the same time a profoundly religious man, towards the explanation of difficulties created for the believer by the great advances made in our knowledge of man and the universe. Yet with all the condensation there is no crabbed style. This is just the book to put into the hands of our intelligent young people who do not know how to bridge the seemingly great gulf between religion and science. It is at the same time for even the most advanced among us the best summary treatment of the problem yet published, and we commend it without reserve.

W. L. WARDLE.

The Bachelor Woman and Her Problems. By DAME MARY SCHARLIEB, M.D., M.S., LL.D., J.P. Pp. 125. London: Williams & Norgate, Ltd. Price 4s. 6d. net.

DR. SCHARLIEB makes a swift survey of the causes that prevent so many women of this generation from marrying, and mentions some of the problems of selfish jealousy, dissatisfaction, or careless drifting, that follow. For these distortions the remedy prescribed with tantalising brevity is "Work and love," with the consolation added that the single life may be the bachelor-woman's contribution to our ideal of monogamy and the Christian home. The last chapter is given over to Mysticism, whose supreme joys, the writer feels, can be more whole-heartedly sought by the non-married than by the married.

ANNIE WATSON.

Luther and the Reformation. By JAMES MACKINNON, Ph.D., D.D. Vol. iv., *Vindication of the Movement (1530-1546)*. London: Longmans, Green & Co. Pp. xviii., 372. Price 16s. net.

THIS volume of Professor Mackinnon's erudite study treats the Reformation from 1530 until the year of Luther's death. It traces Luther's part in the final vindication of the movement against attempts by its opponents to repress it and attempts by its more radical adherents to deflect it.

We see how Luther's work substantially survived the collapse of the Schmalkald League which had been formed in defence of the movement. Later, Luther had to combat the difficulties of all reformers, the enthusiasm of over-ardent admirers. Immoderation was the enemy of his cause, and he would eradicate "popekin" and Anabaptist alike. In his declining years, Luther's antagonism to the Papacy is increased rather than decreased. In another vehement attack he denied its very foundations. He hacked at the mendacious erection which had so long claimed omnipotence. He hurled at the Pope proof upon proof of his emptiness, deception and vanity. Luther held the Scriptures supreme over Popes and Councils alike.

The author excuses Luther's contentiousness on the grounds of overstrain and failing health. He is not insensible to the criticism

that Luther displayed lack of refinement and even offensiveness, yet, he argues, "this should not blind us to the substantial force of the work as a whole" (p. 143). We are permitted to hear Luther's thundering against the Antinomians and his renewed outbursts against the Zwinglians. Here, and especially in a section disclosing Luther's Anti-Semitism, there is an impartial account of Luther's early tolerance crystallising into implacability. Dr. Mackinnon's apologetic is most convincing.

The concluding chapters, under the headings of Luther as he was, as a Prophet, as an Evangelical Moralist, as a Translator and Exponent of the Bible, and as a Preacher, are refreshing and painstaking. Dr. Mackinnon "has learned to appreciate and admire as well as criticise and animadvert" (*preface*). Since he is an ardent yet balanced admirer of his hero, this part of this last volume is perhaps the most interesting. Dr. Mackinnon set out to present in its true setting "one of those rare spirits who create an epoch in religious history," and he has done so in a way at once scholarly and engaging. Although his interest is primarily theological and personal, this volume completes the fullest biography of Luther we have in English.

MAURICE O. WILLMORE.

Experience and Nature. By JOHN DEWEY. Pp. x., 243. London: Allen & Unwin. 1929. Price 12s. 6d. net.

The Intelligible World. By W. M. URBAN. Pp. 479. London: Allen & Unwin. 1929. Price 16s. net.

THE above-named books are fairly representative of two of the main currents of present-day American philosophy. Professor Dewey stands as the chief exponent of the pragmatic way of thinking, which is probably America's distinctive contribution to philosophy. Professor Urban maintains rather the classical tradition in philosophy; he insists upon intelligibility and holds that reason has found, for the recurring questions of philosophy, answers that are in principle perennial. Both authors have unfortunately a very laboured and dull style, along with a habit of repeating their findings continually, so that a reader is apt to neglect the very serious and original thought which they present. It is curious that, apart from William James, American philosophers have not learned to write interestingly. Thus Mr. Urban writes as heavily as a German, whilst Mr. Dewey is most prolix and frequently not even grammatical.

Mr. Dewey's book is intended to present the case for naturalistic empiricism as the only philosophic method which can do justice to the claims of experience and of modern science. Unfortunately, neither "nature" nor "experience" is defined, but is allowed to clarify (or obscure) itself as the exposition goes on. However, we gather that Mr. Dewey's method is denotative, it appeals to ordinary experience and again to present science, and above all it is instru-

mental. Instrumentalism is Mr. Dewey's version of Pragmatism, and is marked by that philosophy's constant appeal to consequences for verification of its findings. These are, broadly, that nature and experience are continuous, being composed of events which exhibit both regularity (laws) and precariousness (change). These are relative to each other, there being no fixed substances anywhere. The repetitions of nature, however, furnish means to the realizations of enjoyments by purposive beings (when these latter emerge), and hence arises the distinction of means and ends. Means become the very prototype of meanings, which are produced and refined by the social interactions involved in communication. Communication of meanings, however, is the same as the rise of mind, which becomes consciousness in the narrow sense, when difficulties of action occur. Modern science is thoroughly instrumental in this respect, and experience finds its highest level not in science but in art, which merges means and end in one process of enjoyment. Consummations of this sort are called values, and it is the business of philosophy to estimate such values in every part of experience, thus becoming a generalized theory of criticism.

Mr. Dewey's method is avowedly descriptive, not explanatory, and thus avoids the need ultimately to justify anything that happens within experience. It is Mr. Urban's contention, however, that experience must be made intelligible. There is a natural metaphysic of the human mind, which insists upon answers to questions of Whence? Why? and Whither? And there are certain perennial forms of answer to these questions, answers embodied in such categories as substance, cause, purpose, end and value, which categories cannot be dispensed with by philosophy. Attempts by modern philosophers like Mr. Dewey to dispense with them really assume them as presuppositions, and it is the business of perennial philosophy to make these presuppositions manifest, and, furthermore, intelligible. The ends of becoming—whether as a stream of events, or as space-time, or as evolution—must be brought together under the form of being, the whole, or God; and evolution must be made intelligible through purpose and valuation. Otherwise experience is unaccountable and unjustifiable.

It may be said at once that Mr. Urban's book is a most learned and weighty criticism of such systems as those of Alexander, Dewey and Bergson, from the standpoint of traditional philosophy. Not that Mr. Urban is not abreast of recent thought; far from it. But he complains that "modernist" philosophers, in their attempts to substitute description for explanation, take the deeper meanings out of old terms, and do not really think things out. Deeper interpretation of experience by the recent philosophy of valuation will take us back to the classical form of philosophy as exhibited in such systems as those of Aristotle, Aquinas, Leibniz and Hegel. With these views a careful reader of Mr. Urban's book will probably agree, at any rate as respects its critical side. He may, nevertheless, wish that Mr. Urban had presented the reconstructed per-

ennial philosophy, to be seen of modern eyes. In his book on *Valuation* he took us to the verge of the promised land; in the present work he is engaged with its hostile inhabitants; we hope that his suggested sequel on *The Language of Metaphysics* will enter into the land to possess it. Meanwhile the student who follows him may be assured of prolonged and severe but greatly rewarding struggles.

The Idea of Value. By JOHN LAIRD. Pp. xx., 384. Cambridge University Press. 1929. Price 18s. net.

PROFESSOR LAIRD, who has given us a few fairly plain and readable studies of moral science, now offers a more technical study of its foundations. The critical and comparative study of values has transformed ethics within the last generation, and has made necessary a new terminology. In this change Mr. Laird has been a leader, and his new work is evidence of the mental adventures he has undertaken, and the fruits he has reaped. He modestly says that he is satisfied if he has removed some rubbish from the field, and has not added much more. This aim at least he has attained, but the book consequently lacks conclusiveness and definiteness in its results; it is most like a tentative voyage of exploration. It consists of a careful study of the meanings of value which have historically been important, namely utility, happiness (of some kind), and excellence. He finds in Spinoza a predecessor who treated value in some such order, and his findings are in principle akin to those of his exemplar. Other famous writers are drawn upon at intervals, somewhat arbitrarily as it seems, to illustrate his treatment or confirm his results. Three main kinds of value are discovered. The first is that of natural election or elective affinity, and is a principle of attraction and repulsion throughout all reality. Hence inanimate, as well as animate and spiritual things, exhibit it. The next is that of appreciation, and is dependent upon emotional experience, as in æsthetic enjoyment or moral approval. The third is revealed to rational insight into excellence, and is thoroughly objective and apparently independent of experience. Here the realistic strain in the writer is manifest; he is evidently feeling his way to a realistic theory of value. The conclusion that values involve a scale of excellence, independent of any conscious valuation, is plainly that to which the argument tends. We could wish that Mr. Laird had waited until his mind was made up before publishing his reflections. The discussion has an uneasy and laboured air, and though there is a good deal of shrewd and honest thought in the book, as well as a large amount of historical information, one does not feel that the parts are welded together into a whole. The chief discovery that there is a great ambiguity in the word value, is perhaps of much importance, but it does little to establish the contention that excellence is purely objective and realistic. A more thorough treatment of the subject is called for by the title *The Idea of Value*, and there are few who

are more competent to give it to the world than Mr. Laird. His bright and terse style helps to make a technical and complicated subject acceptable even to the amateur.

Kant's Conception of God. By F. E. ENGLAND, M.A., Ph.D. Pp. 256. London: Allen & Unwin. 1929. Price 10s. 6d. net.

THE study of special aspects of Kant's philosophy, so thorough and detailed in Germany, can hardly be said to have begun in England, Dr. England may be regarded as a pioneer in this form of research, which is as beneficial as it is troublesome. It involves the tracing of Kant's thought through its many windings and tangles, from the beginning to the end of his life, upon the question which after all most occupied his thoughts. Bred in the rationalism of the eighteenth century, with its short and easy proofs of Deity, Kant subjected them all to his famous criticism. As a result he reached theoretical agnosticism but moral certainty of the existence of God. Mr. England's contention is that he would have attained theoretical knowledge also, if he had been resolute and complete in his critical method. He argues that the categories of the understanding are interpretative, not as Kant thought constitutive, of their objects; that space and time are features of reality, not subjective forms; and that the Ideas of Reason, being indispensable to thought, are valid of reality and not merely guiding hypotheses. Kant's sharp division between phenomena and noumena cannot be sustained, and hence knowledge of God is possible and indeed required by the nature of reason itself. Mr. England reaches these results after a very technical discussion of Kant's various and often opposed arguments. That they are right conclusions seems to be shown from the tendency of Kant's own posthumous work, and from the course which philosophy pursued after his death. But they are conclusions which Kant himself never drew, and they would have invalidated most of his chief critical positions. We cannot agree with Mr. England that they are compatible with Kant's criticism of reason; they are developments going beyond that phase of philosophy into idealism of some sort. Mr. England's book suffers from the usual faults of "critical expositions"; it mingles history with criticism and both with the author's own beliefs. It is well documented and based upon the best scholarship, but it is too highly condensed for any but expert reading, and its main thesis is very questionable. However, the author's labours are of much value in providing material for discussion, and in suggesting fruitful lines of thought. His book may be placed alongside Professor Webb's work on the same theme, and regarded as a notable contribution to an important subject.

Religion and the Thought of To day. By C. C. J. WEBB, M.A., F.B.A. Pp. 50. Oxford University Press. 1929. Price 2s. 6d. net.

THIS booklet contains three lectures delivered by Professor Webb before the University of Durham. The first lecture is upon the

Study of Religion: its problems and methods; the second is upon *The Debt of Modern Philosophy to the Christian Religion*; the third upon the *Problem of Religion in Contemporary Thought*. The main point of the first lecture is to emphasize the advantage which a believer in religion has over a non-believer in studying religion. This does not exclude, however, the need for historical and comparative methods in that study. The second lecture brings out the importance for European philosophy of the concept of Personality, upon which Christianity laid such great and new stress. The third lecture points out that present day religion is chiefly concerned with the problems of immanence and transcendence, the one bound up with questions of evolution, the other with the new sense of strangeness and mystery in Deity. It need hardly be said that the little book contains much wise thought and helpful guidance for those who seek to understand the tendencies of modern thought upon religious matters. There must be few recent books containing so much of value in so small a compass.

Pascal's Philosophy of Religion. By C. C. J. WEBB, F.B.A. Pp. 118. Oxford University Press. 1929. Price 6s. net.

PROFESSOR WEBB has a flair for discovering important but little-discussed subjects. His recent book upon Kant's *Philosophy of Religion* was a reminder that Kant's "Religion within the bounds of pure Reason" has been insufficiently considered in England. And now this work upon Pascal brings before us one who is not much appreciated here as a philosopher or theologian. Mr. Webb does not agree, indeed, that Pascal was a systematic thinker entitled to either name, but he regards him as a religious genius who possessed a wonderful gift of style. Pascal is found to be at bottom an evangelical, of a strongly sceptical and pessimistic turn of mind, who made human defects redound to the greater glory of God and revealed religion. His famous "wager," addressed to libertines, shows the pragmatic cast of his thinking, and such sayings as "Sickness is the natural state for a Christian," illustrate a morbid strain in him. A good deal of Mr. Webb's treatment consists in making comparisons between Pascal and such thinkers as Descartes, Kant and modern idealists, not to the advantage of Pascal as a philosopher. This method is somewhat cumbrous, and involves more display of learning than a more direct handling of the subject would have done. Pascal's "Thoughts" are still a disorderly collection of detached ideas, in spite of the labours of M. Brunschvieg, and Mr. Webb has had to select main themes about which the author's spirit played. These are such matters as Pascal's appeal to the "heart" against the intellect, his "wager," his treatment of the argument from design, his asceticism, and his views upon the fall of man and divine grace. Upon these Mr. Webb's comments are generally right, and his book redeems English literature from the reproach of having somewhat neglected a great religious figure.

ATKINSON LEE.

A History of Christian Missions in China. By KENNETH SCOTT LATOURETTE. Pp. xiv, 930. London: S.P.C.K. 1929. Price 18s. net.

THE modern histories we have of Christian missionary enterprise are largely limited by denominational interests. Some beginning has been made in offering more comprehensive surveys, such as those by Richter for India and for the Near East, and by du Plessis for South Africa. We here have the *Christian Mission in China* treated in such a comprehensive way. Professor Latourette, who holds the chair of Missions and Oriental History at Yale, was at one time a missionary in China, and has now been for many years a close student of missionary work in that country. In the present volume he has placed before us the rich results of his research. The title is deliberate; it is the part of the foreigner that is primarily recorded here. The author looks to a Chinese writer to supply "*A History of the Christian Church in China.*" One notable feature of the book is the attention devoted to Roman Catholic Missions, though not in disproportion to the whole. The material for this part of the record is frequently difficult of access, but the author has allowed no such difficulty to thwart his purpose. We doubt if there exists in English a more authoritative survey of their work than he has supplied. The first reliable evidence of Christianity in China dates from the seventh century, and is connected with the marvellous missionary expansion of the Nestorian Church. For a period of some two and a half centuries the Nestorian community persisted, but finally disappeared. After some measure of mediæval contact, Roman Catholic Missions occupy the stage during the sixteenth, seventeenth and eighteenth centuries. The famous "*Rites Controversy*" of this period receives a detailed and illuminating discussion. With the nineteenth century the Protestant enterprise makes its beginning, and political contacts between China and the Western Powers become important factors in the narrative. The wars with China, the resulting treaties, the Boxer rising, and the Great War, are all considered in their bearing on the missionary enterprise. The story is brought up to the year 1926; the author has desired to deal as fully as was possible with the exceedingly important post-war years, though he admits the unsatisfactoriness of "ending the narrative with a comma." This is the classical account of the *Christian Mission in China*; it will not soon be superseded. The author's reliance principally upon primary sources, as the very full documentation of the volume bears evidence, supplies it with an authority which is equalled only by the sympathetic appreciation of varied types of witness and the balanced discussion of its pages. Sections of great value for the missionary student are those on the methods of both Roman and non-Roman propagandists, which are supplied for each period considered. A bibliography running to fifty-five pages and an index of thirty add value to this excellent history. No missionary library can regard its section on China as complete without it.

Tucker of Uganda. By ARTHUR P. SHEPHERD, M.A., B.D. Pp. 202.
London: Student Christian Movement. 1929. Price 5s. net.

THIS is the ninth volume in the series of new missionary biographies published by the S.C.M. for the United Council for Missionary Education. It appears at a very opportune time. The discussion ranging round the report of the Hilton Young Commission has emphasised the significance of British policy in East African territories, and General Smuts's recent reference to the effect of Christian missionary work in Africa calls for such effective testimony as this volume supplies. Tucker was for twenty years in command of the Christian Mission in Uganda. His wise and courageous leadership during the time of transition from 1890 onwards was the outstanding personal contribution during this period. In this connexion a table of dates would have been a welcome addition to the book. Tucker was actively concerned in the declaration of the British Protectorate, yet political affairs were not his choice. It was to the Church as the body of Christ that he gave his strength. He pursued far-sighted policies with persevering patience. One may instance his proposed constitution for the diocese, placing foreign staff under the synod of the Uganda Church. For ten years this scheme was debated and several times rejected; its final acceptance was one of the compensating joys of his farewell. Such a policy is largely accepted to-day, but Tucker was before his time in proposing it. While these larger issues all find their place in this narrative they do not obscure the personality that dominates it. They are its setting. On the more strictly personal side the interest of this life is exceptional. An artist of distinction, born of parents who were artists, and who desired his talent to reach its full fruition, he had had his pictures hung "on the line" at the Academy before he entered the service of the Church. He had much to leave. His is a classic instance of the disciple's answer to Christ's "Follow me." He loved his Africans and they knew it; few hearts are as sensitive as theirs to unselfish interest in them. "They sometimes came just to be with him, even the women coming in and sitting down in his room while he sketched"; a delightful picture of a missionary bishop! Mr. Shepherd has an aim in this book, "Behind the thing done to find the man," and he has achieved it. He skilfully selects the relevant material, mingling grave and gay, questions of policy and personal incident. There is no other book giving us this story in this compass. Those already interested in missions will be informed and inspired by it; those not interested may be made so if their friends are wise to use this opportunity.

C. P. GROVES.

From Chaos to God: Religion and Renewal. By FREDERICK B. MACNUTT, M.A. Pp. 253. Published by James Clarke & Co., Ltd. London. Price 6s. net.

THIS volume of sermons by the Archdeacon of Leicester and the Provost of its Cathedral is heartily welcome. The sermons are thoroughly modern in outlook, and deal with the life of the Church and the Nation in these after-war years. It is not easy to say anything really worth while on such a well-worn subject, but Archdeacon Macnutt compels attention by his evident ability and sane judgment. They are popular sermons in the very best sense of the word, being full of virility and a sympathetic understanding of our times. Dr. James Hastings once described Archdeacon Macnutt as "a great preacher—a preacher's preacher"; and certainly all who have to speak to others may gain guidance here. The fresh, up-to-date illustrations are quite a feature, and have the value of wider applications than their immediate use. Some are perplexed how to preach from the Old Testament to-day. It will help them to read the sermons entitled: "The God of Hills and Valleys," and "Toward the Sunrising." Those entitled: "The Appeal of the Armistice," and "The Moral Equivalent for War," will suggest many points on these themes that can be reminted for use in other ways. But more than preachers will enjoy these discourses, and Free Churchmen will do well to read the last one on "Christian Unity and the Revised Prayer Book." It will promote right understanding where understanding is of supreme value. The sermons are modern without being in any sense modernist. This will help some and disappoint others. The language of the ancient creeds supplies the vocabulary. No attempt is made to re-interpret, and this leads to confusion in at least one place. The Baptism of the Holy Spirit at Pentecost did not make the original Apostles perfect in either knowledge or spirit. The fuller knowledge of the essence of the Gospel came through Paul, and he saved the Church for the world. This fact would suggest the modification of a few of the statements in the sermon entitled "The Verification of the Spirit." We have referred to the difficulty of speaking to our age, and to take into our view, whenever we speak, all the various implications of modern interpretation is part of that difficulty. Therefore, it would be an ungenerous criticism to insist on this point too much when the book has so many good qualities.

FRANK HOLMES.

The School in the Bush. By A. VICTOR MURRAY, M.A. Pp. xx., 413 with map. London: Longmans, Green & Co. 1929. Price 12s. 6d.

MR. MURRAY has written a book that should be read, not only by those engaged in educational work in Africa, but by all missionaries, government officials, and those interested in the progress of the African. The author spent eight months travelling through Africa to study the work of native education. As a teacher and a student of education he has gained a philosophical outlook which makes him an acute and discriminating observer. He brings to the subject a freshness that is most stimulating, and he certainly rescues it from "the meanness with which it has often been

treated." Though he calls his book simply *The School in the Bush*, he has set the school against a large background and he brings into review matters of government, land, labour, politics and theology, in so far as they affect education. If the missionary sometimes cannot see woods for trees, here is a book that should help him to get a right perspective. The village school in Africa, often with inadequate building and equipment, with, may be, an inefficient teacher and infrequent supervision, may not seem a hopeful institution, but we are reminded that it is "the heart of the African educational system." Here begins that education which shall make it possible for the African to become fellow-heirs with us of all the treasures of the past. "If for us, Barbarians and Gentiles, Plato thought, and Virgil sang, and Jeremiah agonized—and Christ died, these things happened for the African too." The African, though poor, shall become rich.

Mr. Murray has things to say about many and varied related subjects, such as school text books, tribalism, the vernacular as "the soul of a people," religion as "the basis of education," the inner and corporate life of the European staff on a mission station, and he never allows his judgment to be warped by the formulae of others. The whole book, and not only an interesting appendix, is marked by a historical point of view, and we are shown again and again that the situation in Africa is not unique. This flair for uniqueness is shown in a question the reviewer is often asked. "Does not the African feel pain more than we do?" "In Africa," the author says, "the most relevant fact in the situation is not that the black man is black, but that he is a man." And incidentally, he thereby justifies the writing of the book, though his immediate contact with the bush school was so brief. The book has been written out of a full mind and a full heart. The baobab tree (page 13) was not introduced into Africa, but is indigenous. Perhaps the mango was in the author's mind.

H. S. GERRARD.

If Wishes Were Horses. By H. W. FOWLER. Pp. 186. London: Allen & Unwin. 1929. Price 6s. net.

MR. FOWLER, to whom we are grateful for *A Dictionary of Modern English Usage* and other valuable labours on "the King's English," published, as far back as 1907, under the pseudonym of "Egomel," a volume of essays which he then entitled *Si Mihi*. This is a re-issue of the same book under his own name and a fresh rendering of the title. With somewhat cynical detachment he faces the title-page with a selection of critical verdicts on the book of 1907. A couple of these are appreciative, some are puzzled, and others are outspokenly unfavourable—"This group of self-conscious, verbose essays." "A true autobiography of a second-rate soul." And even "He is merely shallow and—oh! so banal and trite." Since 1907, of course, the reading public has been fairly familiarised with what is known as the "new psychology," and perhaps Mr. Fowler

thought this warranted throwing the gauntlet of his book to the fierce critics for the second time. The apologia on the dust-cover seems to confess as much: "A common-place person, painfully (but not too painfully conscious of deficiencies in his mental, moral and social equipment), appeals to the sympathy of fellow-sufferers from inferiority complex and introversion, those fashionable modern disorders." Well, perhaps some professional psychologist may accept the invitation and welcome Mr. Fowler as an "interesting case." Approaching it in the present instance simply as a collection of literary essays, we are inclined to considerable sympathy with the earlier reviewers, and are tempted to wonder whether the kindlier ones read only a couple of essays or so—as reviewers sometimes do!—while the mystified and inimical critics were more conscientious readers! This, at least, indicates a natural effect of the book. Its eleven essays, all with the title-convention, "If I had —," discuss Frankness, Imagination, Opinions, Charity, Ideas, Religion, a Sense of Beauty, Manners, Philosophy, Cats and Wishes. Mr. Fowler writes cleanly and with literary skill; he draws on a wide field of culture, he has wit and aptitude of phrase, and so long as he is dealing with not too serious subjects he makes very pleasant reading; there is a play of whimsicality that commends him in friendly fashion. But when he turns to the weightier matters the light touch seems less congruous. A harder, more seriously cynical or disgruntled tone predominates, and we are repelled. The man who can invite his fellows to laugh with him at himself—a healthy, kindly laughter—will never appeal for sympathy in vain; but let him engender suspicion of false mirth and he becomes disagreeable, whereupon his audience will begin to make polite excuse of other engagements. Mr. Fowler has been mislead by the plausible invitation of his *Si Mihi* convention. His topics do not all lend themselves to the vein, and so the sparkle becomes a hard glitter and the smile goes awry. When a writer gathers together such incongruous subjects as "Frankness," "A Sense of Beauty," "Religion," "Cats" and the rest, and tries to fiddle a tune to each on the same exiguous string, he cannot complain if he is handed a somewhat summary discharge, either as an ineffective *poseur* or an egotist of a minus quantity. Of Mr. Fowler's contributions to literature we are bound to confess we prefer his *Dictionary*.

The Real Rhythm in English Poetry. By KATHARINE M. WILSON, M.A., Ph.D. Pp. vi., 171. Aberdeen: The University Press. Price 7s. 6d.

POETRY is essentially, in its expressional aspect, a rhythmic arrangement of language, perhaps we should add, according to some idea of pattern. Rhythm is undoubtedly a very vital element in the artistic consciousness of the present time, and it is a striking coincidence that while Sir Walford Davies is talking in his charming fashion about the relation of words to music from the standpoint of

the musician, emphasising the natural rhythm of the words of a song as rightly ordering its appropriate setting to music, Dr. Katharine Wilson should be insisting that the laws of poetical rhythm should be approached on the line of rhythm in music.

The earliest poetry was invariably sung—it was a natural wedding of words and music, whether saga or folk-song, the poetry of bard, *trouvère* or troubadour. So it is with the primitive African tribesman to-day, rhythm being, of course, a strong feature in African song. In her previous work on *Sound and Meaning in English Poetry*, Dr. Wilson paid some attention to the significance of folk-song and the setting of poetry to music. In the present book she develops more particularly her theory of the musical character of rhythm in poetry, though she does not attempt to formulate a system—being, she says, distrustful of systems. She is content to indicate and illustrate a “method of scanning.” Her ideas, of course, bring her into conflict with the classical and conventional traditions of prosody, and she boldly throws down the gage to Prof. Saintsbury in particular.

The subject is too complex to permit any adequate summary in this brief notice. Dr. Wilson commences engagingly with a consideration of rhythm as a universal element and a survey of psychological theories, *e.g.*, the “Attention Span” theory and the “Kinæsthetic” theory. But she is not disposed to accept the psychologist as arbiter in matters of prosody. “Let us welcome the psychologist on our ground,” she says, “and keep on telling him how foolish he is.” Then she proposes the use of musical symbols for scansion, adopting the crochet as the normal time quantity. Roughly put, Dr. Wilson’s method of scansion is that of natural reading according to sense and just expression. She will not allow to genuine poetry such a thing as metrical exigency. The sense informs the metre; the metre must not conform the word arrangement. There is a “bar” in poetry as in music, *i.e.*, a space interval between accents, but the “foot” does not coincide with the “bar”—it is not an isochronous interval; its accent depends on the play of emotional accentuation on the accent of sense. There is also in the poetic line a phrasal “balance,” commonly of fore-phrase and after-phrase, but sometimes triple.

Very fascinating are the examples of scansion set forth with the aid of the musical symbols, especially those from Milton and Wordsworth, bringing out in a remarkable way the resilient and “living” quality of the verse. Dr. Wilson disowns the metrical classification of *Paradise Lost* as iambic pentameter; in fact she will not admit justification for the description of blank verse at all as “unrhymed iambic pentameter.” She quotes and scans a passage from *Samson Agonistes* (364 7) containing iamb, trochee, amphibrach, anapaest, choriamb, graphically expressing the variety of Samson’s suffering—“ten catastrophes in succession, and not one (*sic*) of them in the same rhythm!”

The chief difficulty besetting this mode of scansion, as Dr.

Wilson admits, is the possible variety of individual readings. The whole scheme is challenging and provocative of discussion. I am not sure that Dr. Wilson is wholly right when she declares that "Ictus accentuation is not metrical so much as expressional, or perhaps there is no such thing as ictus in poetry." But possibly I do not quite get her idea. It is all intensely interesting and refreshing, and there is a great deal that one's instinctive sense of rightness spontaneously commends.

The Legend of Hell. An Examination of the Idea of Everlasting Punishment. With a Chapter on Apocalyptic. By PERCY DEARMER, D.D. Pp. 295. Cassell & Company, Ltd. 1929. Price 7s. 6d. net.

SOMEONE rather maliciously observed, on hearing of the publication of this book, that having got rid of "the obsession of sin" it was a perfectly logical thing that Dr. Dearmer should find no use for hell! The jape, perhaps, was irresistible, but its temptation should not divert attention from the fact that Dr. Dearmer has here addressed himself to a much needed task. It is long since the apparent contradiction of ideas in the New Testament between the merciful and the vindictive in the Divine Nature, the redemptive and the punitive, first began to trouble sensitive souls, and since more liberal minds first dared to challenge the strongly-entrenched dogma of eternal punishment. Of recent years Biblical criticism has brought new considerations to bear on passages which were thought to make the sterner position unassailable, in spite of all modification of *aionios* and the like. Critical commentaries on the Gospels have more or less openly admitted doubts as to the integrity or authenticity of such passages, leaving the reader to apply the moral and work out his conclusions as he might be disposed. But no one had ventured to gather up the harvest of critical conclusions in an authoritative way and demonstrate its effect on this vexed problem.

That is what, among other things, Dr. Dearmer has now attempted to do. Whether he has settled the matter conclusively or whether his is quite the temper of mind to do so, may be open to doubt, but this book is a useful contribution. The author has adopted a root-and-branch method, and has attacked the subject with all the zest and fervour of a crusader. He will not tolerate the idea of hell in any form, not even with a "spiritualising" of its fires. The whole conception is legendary, a libel on God and a blot on Christian theology. One is impressed that Dr. Dearmer has not been too happy in the planning of his book. He commences with an arraignment of the doctrines of Hell and Purgatory, plentifully illustrated by quotations of a pungent character ranging from Aquinas to General Booth, in which he whole-heartedly takes up the part of counsel for the prosecution. Next he examines the "Causes and History of the Hell Doctrine" in the Church, considerations which have fostered it, and so forth; passing in the third chapter to

indicate "Current Sources of the Idea of Hell," to examine certain "mistranslations" of N.T. terms, to glance at the Synoptic Problem and questions of editorial emendation and gloss, and to confront the problem of the "Little Apocalypse" in *Mark*. Then follows a chapter on "Apocalyptic," in which the origin of the idea of hell is traced to the apocalyptic period of Jewish history. This chapter contains a counterplea to Schweitzer and some appeal to "Christ's teaching of a gradual Kingdom." Chapter five is given to more detailed examination of the key phrases and passages in the Gospels, and the final chapter is a positive presentation of "The Good News in Christ."

This scheme has certain elements in its disfavour. The warmth of Dr. Dearmer's opening attack is inclined to give the impression of a bias of interpretation when he comes to his texts, especially as he manages so positive and complete a solution of all the difficulties. His appeal to the verdicts of N.T. criticism is somewhat scattered and the instances are dealt with recurrently. Moreover, the chief ground of revolt in the central and positive characteristics of the revelation of God in Christ is not introduced until the very last.

Dr. Dearmer is very emphatic about the extent of the current acceptance in Christendom, of the old doctrines of Hell and Eternal Punishment reckoning in Roman Catholics and Fundamentalists. Neither of these parties, however, will be open to the arguments of this book and, excellent though it is in motive and valuable in many respects for its sectional treatments, it may be doubted whether it is best calculated to produce in the enquiring lay mind the clear enlightenment and complete conviction which Dr. Dearmer would desire. There are nine plates and illustrations in the text, drawn from mediæval and early modern painting, architecture and illumination, not the least revolting of which, as showing the implications of apocalyptic ideas, is of Rubens' picture of "St. Francis protecting the World from Christ."

Characters and Events. Popular Essays in Social and Political Philosophy. By JOHN DEWEY. Edited by JOSEPH RATNER. Two Vols. Pp. x., 861. Allen & Unwin, Ltd. 1929. Price 21s. net.

PROFESSOR DEWEY, of Columbia University, is regarded as one of the foremost living exponents of "instrumentalism" and the developed heir of the pragmatism of the late William James. These volumes are a collection of essays written for various reviews on a variety of topics. The essays, which vary in length and in degree of permanent value, cover a period ranging from 1891 to 1928. Mr. Ratner has grouped them, somewhat arbitrarily, in five "Books," entitled respectively "Characters," "Events and Meanings," "America," "War and Peace," and "Towards Democracy."

The dozen "characters" of Book I. are an interesting and varied group, including Matthew Arnold, Renan, Mæterlinck, Herbert Spencer, Kant, Emerson, H. G. Wells, Roosevelt and William

James. In all of them Prof. Dewey is on the trail of the essential relation between the world of ideas and the world of experience, ever distrustful of the philosophical tendency to escape into an abstract realm and to evade the true method of science. Mæterlinck's sense of the democracy of life's experience and his unique recognition of an idealism approached by the scientific highway; Emerson's "reverence for the instinct and impulse of our common nature," heralding "a philosophy which religion has no call to chide and which knows its friendship with science and with art"—these he salutes with joy. The "closed system" is fatal. Kant, though a revolutionary in his day, with his demarcation of the distinct realms of mechanical science and moral freedom and faith, yet could "see the world only at second-hand through problems which the past" had "formulated," and Prof. Dewey opines that "the Great War was in some true sense a day of reckoning for Kantian thought," which will have henceforth mainly an antiquarian interest.

An introductory essay to the second group bears the group-title, "Events and Meanings." Life, says Prof. Dewey, is an endless succession of events, and we ourselves are in a ceaseless fever to be "doing something"; but it is essential to find time for enquiry into the meaning of events as they come—not lonely "closet soliloquies," which are perilous, but conversations, "a give and take of ideas." The greater part of the essays in this section have to do with China. Most of these are current discussions of the "enthralled drama" of Chinese events during recent years, but one or two discuss national characteristics. There are also several very interesting essays which are fruits of his visit to Bolshevik Russia, where his admiration was evoked for the main effort of the new régime as "nobly heroic, evincing a faith in human nature which is democratic beyond the ambitions of the democracies of the past," but it is the educational rather than the political or industrial aspect which enthuses him.

The essays in the "American" group discuss such subjects as education, "Religion and the Schools" (from the *Hibbert Journal*) and Fundamentalism, which of course finds no favour with Prof. Dewey. In some ways the most interesting of the five "Books" is that which collects the essays on "War and Peace," and these certainly should have been chronologically presented as they cover a writing period from 1916 to 1928. Prof. Dewey is of that body of opinion in the United States which opposes America's entry into the League of Nations, while at the same time his demand for the "outlawry of war" may be regarded as a contributory antecedent of the Kellogg Pact. These pages are well worth studying as a reflection of the American mind.

Prof. Dewey's attitude towards Democracy is pragmatic. Democracy must justify itself by begetting better institutions of life. He believes that in its movement towards coherent organisation every condition of life evolves its own ethos; but we need to beware of the

institutionalism which is built up on a "rationalisation" of action. The guarantee of progress lies in the perfecting of social mechanisms corresponding to specific needs.

The pragmatic philosophy of life always exercises a strong seduction, and if it also leaves a sense of much in life which is unaccounted for it is not in this respect alone among philosophic systems. What is striking about Prof. Dewey's pragmatism is its complexion of romanticism and idealism achieved in strict fidelity to the highway of scientific method.

P. J. FISHER.

The Authority of Christian Experience. By R. H. STRACHAN, M.A., D.D. Pp. 255. Student Christian Movement. Price 7s. 6d. net.

THIS is a book which does not disclose all its buried treasure at the first digging. That is due partly to the wide area covered, and partly to the fact that the author's meaning is sometimes buried beneath heavy sentences. But it is a book worth buying. Its four parts deal respectively with "The Authority of Religious Experience," "The Authority of the Church," "The Contribution of Science to Religious Authority," and "The Authority of Jesus Christ." The author's main position is stated in the first section. While external authority and first-hand personal experience are not mutually exclusive, the ultimate authority must be found in God apprehended personally in our experience. There are no infallible authorities for us. To quote from the last section, "We are in search of an authority like the authority of light falling on the eye, but not making it impossible for me to see wrongly; of duty falling upon the conscience, but not preventing me taking a wrong turning; of beauty falling on the imagination, but not making me an artist or a poet." Religious experience is not confined to the paled enclosures of the mystic's communion or the exceptional emotional enhancement. Experiences of the constraint of truth, and the vision of beauty as well as the impulse to goodness are experiences of God. These are absolute values born in us but not created by us. Emphasis on inner experience does not land us in mere subjectivity or isolated individualism. The projection theory of the new psychology does not succeed in invalidating the position that in our religious experience we are in touch with Reality which is not wholly outside us. Nor are we landed in an unsupported individualism. There are always social influences at work in the formation of experience. A discussion of the inherent certitude of faith includes a searching examination of Otto's "Idea of the Holy." Starting from such a position, the author of course rejects any primacy of institutional authority, though he does not reject the authoritative influence of the church which is focussed in its worship. The historical continuity of the church is to be found not so much in its forms or sacraments as in the experience of its saints. The value of corporate faith is admitted, but its right to cripple freedom of thought denied. It is itself the creation of

individual experience. Church creeds are honoured "symbols" but need revision. In the third section the adequacy of the delimitation of the frontiers between religion and science as consisting in the fact that the former deals with quality, and the latter with quantity, is questioned. The last section, dealing with the authority of Jesus Christ, in the main covers familiar ground. His authority does not rest on any prior belief in his divinity or in his miracles, but in the impression which his personality makes upon us. He becomes the universal conscience of mankind. An interesting point is raised when the general view that Jesus did not give precepts so much as state principles is questioned. The book closes with chapters on "Jesus and Apocalyptic Thought" and "The Finality of Jesus Christ." There are many references which will help the reader who is particularly interested in any one phase of the subject. The positions of Otto, Streeter, Cairns, and Julian Huxley are critically considered. We noticed a misprint on page 174.

Some Exponents of Mystical Religion. By RUFUS M. JONES. Pp. 222. London: Epworth Press. Price 6s. net.

Professor Rufus Jones is well known by his previous works as one of our most interesting writers on Mysticism. He gives a much wider range to the term than is often given. It includes for him all types and degrees of first-hand religious experience. Hence the reader is apt to experience a surprise similar to that which some felt when they saw Saul among the prophets. We are not accustomed to reckon Browning, Whitman, and Lincoln among the mystics. The author parts company here with some other writers on the subject. In this volume he recalls his own controversy with Hermann on this point. A good deal, however, can be said for his position, especially when he points out that many have known a genuine mystical experience who have neither the itch nor the capacity for literary description. It is an experience, he holds, possible to all, and not restricted by peculiarity of temperament. There is no limitation of love at the point of transmission but often a dulness of heart at the receiving station. The reader of this volume will recall his contribution on Prayer and the Mystic Way in the volume *Concerning Prayer*, edited by Canon Streeter. The second chapter gives an account of Plotinus, a mystic of the intellectual type who made the mystical way an integral part of his philosophical system. Then follows an account of the great fourteenth century mystic Eckhart, who was also a bookman, an administrator and a popular preacher. Considerable use is made of his sermons which are described as "food for giraffes not for lambs." The author, however, subjects the philosophy which Eckhart accepted to a severe criticism. He will have nothing to do with a system which leaves us at last with an unknowable blank, an inscrutable X. One of the most interesting sections of the book deals with the influence of the mystics upon Luther. Here the author seems rather inclined to overestimate their importance as

the major fact in the evangelical enlightenment of the Reformer. Lindsay seems right when he says, "Luther was not a mystic in the sense of desiring to be lost in God, he wished to be saved through Christ." But here again one has to remember the wide sense which Prof. Jones gives to mysticism. Two interesting chapters are devoted to the mystical element in Robert Browning and Walt Whitman, Browning is claimed as a mystic of the affirmative type in contrast to those who seek union with the Divine at the end of the negative way. There is a misprint in the quotation on page 156. The concluding chapter is mainly an account of American contributions to this subject. The book is delightfully written. Many of its sentences stick in the memory like burrs. It will be valued by those who give a narrower meaning to mysticism as well as by those who share the author's view.

Six Great Anglicans. A Study of the History of the Church of England in the Nineteenth Century. By F. W. HEAD, M.C., B.D. Pp. 247. Student Christian Movement. Price 6s. net.

THIS consists of six lectures on Pastoral Theology delivered at Cambridge to candidates for Ordination. Good books on the subject are rare. The author has hit upon the happy idea of teaching his subject by showing representative men at work. "Abstract theories are sometimes dull and difficult, but persons and their doings are always interesting." The six he has chosen are Charles Simeon, John Keble, Walter Farquhar Hook, F. W. Robertson, Charles Kingsley, and Samuel A. Barnett. It is certainly a comprehensive list, including as it does Evangelical, Tractarian, and Christian Socialist, workers in country and city parishes, amongst University students and East-End labourers. Each lecture begins with a historical survey of the contemporary political, ecclesiastical and social conditions. That is followed by a brief biography and the lecture ends by pointing the moral of the story. The lecture on Simeon naturally closes with an estimate of the strength and weakness of the evangelical position; that on Keble with the correction which Tractarianism provided by its emphasis on the Church. In some cases, *e.g.*, Charles Kingsley, the connection between the story and the moral is not so clear. The author walks in the middle way between the Evangelical and the Tractarian. He would like to see his Church uniting within its comprehensive borders all British Christianity. There are several sympathetic references to Methodism, and incidentally one can see its reaction within the Anglican Church. The book necessarily makes its main appeal to Anglicans, but others who cannot spare the time to read the larger "lives" will find much of interest in the biographical sections.

The Three Half Moons. By F. W. BOREHAM, D.D. Pp. 272. Epworth Press. Price 5s.

THIS adds another to the already long list of this author's books. His fertility as a chatty moralist is amazing. There seems to be nothing from which he cannot point a moral. He could write a homily on Bradshaw's Railway Guide, and it would be interesting, comforting, and encouraging. Literary quotations from all quarters would decorate and adorn the thick squat volume of figures. He is at his best when he finds a starting point in some story like that of Mrs. Selwyn gently rebuking Miss Wordsworth's gloom, "You must sow a little hopeseed. The Bishop was a great believer in sowing hopeseed." "Corrugated Iron" is another good example of the author's skill in using a simple incident. He does not seem so successful when attempting a longer analysis of a work like that of Ibsen's *Peer Gynt*. Readers of his earlier essays will be glad to add this volume to their Boreham shelf. Others may be well advised to make his acquaintance if they do not expect what the writer does not pretend to offer. This is the homely wisdom of a man who does not stub his toes against a curbstone. It is lit up by apt quotations, good stories, a picturesque use of texts, and a good many sentences that have in them the pith and point of a proverb.

The Dawn Beyond the Sunset. By NORMAN T. McDONALD. Pp. 222. Epworth Press. Price 5s. net.

THIS is a book by a son-in-law of F. W. Boreham. It is described in the preface as a treatise on immortality. Its contents, however, are better suggested by its title. It is a poetic treatment of some aspects of the subject. The book is divided into two parts. Part I. being called "The Valley of the Shadow," and Part II. "The Light which Shines Beyond." In Part I. the author deals with the general prevalence of the faith in human survival; the contribution of Christ; the School of Socrates, under which he considers some of the usual arguments for immortality; and the verdict of modern science. In Part II. while saying that we must beware of dogmatism where we have little knowledge, he nevertheless is confident concerning much which lies in the "near Beyond" this side of the Final Judgment. For him Paradise is "the park not the palace." The palace is only entered after the distant Judgment. As a systematic treatise it has little to offer the student. The author tells us he has purposely left out of consideration such questions as the Resurrection of the Body, the Second Advent, the Final Judgment, the Ultimate State of the Good and Evil. He has left out more. Aspects on which he does touch often receive slight treatment. The development of belief between the O.T. and N.T. is dismissed in four lines. The chapter on the Contribution of Christ is meagre. An uncritical use is sometimes made of Biblical passages. The book is not a treatise on its subject. It is a popular presentation of certain aspects. As such it is pleasant to read. The author has read widely on his subject and his pages are lit up by many good quotations, particularly poetic ones. It is the

kind of book which comforts and reassures, always providing that the shaking of faith has not seriously disturbed the foundations.

The School Bible. Pp. 576. Nelson & Sons. Price 2s.

THIS consists of selections from the A.V. without introductions or notes, but with a short glossary at the end. The matter is arranged in sections, fourteen being allotted to the O.T. and eight to the N.T. These are subdivided and furnished with appropriate headings. Sexual incidents in the O.T. are practically excluded. In some cases, e.g., Jer. i. 5, the phraseology is altered. Selections from the prophets are inserted between the historical sections. This method has not been followed in the N.T. when dealing with selections from the Epistles. These are not inserted in the narrative of the Acts as in *The Young People's Bible*, edited by Thistleton Mark. Most space is naturally given to the Life of Jesus. The last section of the book consists of "Selections" from Bible Poetry, including Psalms, Job, Proverbs and Ecclesiastes. Here the imprecatory element is omitted, e.g., the end of Psalm cxxxvii. It is inevitable that one should not be in agreement with every choice and grouping of the matter, but this book can be confidently recommended to those who are up against the difficulty of securing an intelligent interest in the Bible. It is not enriched with illustrations and maps, but is well printed and bound, and the price is low.

T. H. CHAMPION.

Growth and Tropic Movements of Plants. By SIR JAGADIS CHUNDER BOSE. Pp. 447. Longmans Green. 1929. Price 21s.

THIS is a great book, a worthy successor of *The Motor Mechanism of Plants*, dealt with at length in an article in the July issue of the *HOLBORN* last year under the title "The New Plant Discoveries." The illustrations, to the number of 229, are in the previous volume, in black and white and beautifully produced. It may be well to remind the reader that this is the twelfth work on plant life by the distinguished author. The immense power of magnification by the instruments invented by Dr. Bose was noticed in the article referred to above; but these are far surpassed by the high-magnification Crescograph which magnifies up to fifty million times. There are beautiful illustrations in line of this extraordinary instrument. It was required in connection with investigations of the growth of plants under various conditions. The average rate of growth of a plant is one one-hundredth of an inch per second. To measure that under various conditions may well require an instrument like the high-magnification Crescograph. The minutest fraction of growth can thus be detected and recorded. Growth appears to be a pulsatory phenomenon. The Stationary Method and the Moving Plate Method are employed for this purpose. The illustrations show the effects of temperature on growth in a striking

manner. The Balanced Crescograph shows that the upward growth is compensated by a corresponding subsidence of the plant. A series of beautiful illustrations and experiments enables us to see the effects produced on growth by various chemical agents—ether, chloroform, sulphurated hydrogen. Carbonic acid gas is a mild, and chloroform a strong anæsthetic. A small dose of ether produces a great enhancement of growth; a large dose paralyses growth. Sulphuretted hydrogen and ammonium sulphide both act as poisons. An interesting chapter deals with the influence of water on growth and the ascent of sap. Irrigation enhances the rate of growth especially when warm water is used.

In normal conditions electric stimulation retards the rate of growth. This is shown by a series of striking illustrations. Curiously enough the effect of light is to retard the rate of growth, the results being similar to those produced by electric stimulation. Yet in certain cases the result of light was not negative but positive, the result being dependent on the tonic condition of the plant. The response of a tendril as is shewn in Chapter x., is in no way different from that of growing organs in general. The next chapter deals with the phototropic effect of light. Then it is demonstrated that the response of an organ is modified by the point of application of stimulus. Succeeding chapters are rather too technical for the general reader until we come to the response of plants to wireless stimulation. Here we find the illustrations reveal the striking effects of wireless stimulation in unbalanced growth. The diurnal movements of plants is a subject of exceptional interest; as also the effect of recurrent light and darkness on the movements of plants, though there is nothing here beyond what we might naturally expect. But the study of the Praying Palm of Faridpore gave some surprising results. Taken as a whole the book is not as interesting as the volume dealt with last year. It may be that its practical value in relation to the growth of plants under various conditions may prove of a high order. In its way the book is just as astonishing as its predecessors and an amazing monument of the author's scientific attainments.

Memories of an Australian Ministry. By J. E. CARRUTHERS, D.D.
Pp. 338. Price 7s. 6d. net. The Epworth Press.

THIS handsome volume is a worthy memorial of a wonderful ministry from 1868 to 1921. The author's life from 1848 to the present has witnessed most astonishing changes in Australia. These are set forth in the Foreword. He was privileged to spend his early years in one of the most beautiful parts of the continent; and he gives a fascinating account of the Methodism of Kiama in his boyhood, with its crowded prayer meetings and class meetings, its simplicity and progress, and the laymen and ministers of the period so vividly portrayed. "Beginning to Preach," is an interesting chapter on which we wish we could dwell. Then we have "Makers of Methodism in the Period." All the chapter

headings are attractive.—An appointment in the Back Blocks, Amid the Environing Hills, with lights and shadows, Conference, District Meetings, Pioneering, Gracious Revival, Began the Beautiful. So from circuit to circuit the author passes on his way to high office and distinguished service—President of the New South Wales Conference, the N.S. Wales United Conference, the General Conference of Australia, and finally Member of the Royal Historical Society of Australia. The portraits are striking, revealing the doctor as a man of fine handsome presence, a broad massive head crowned with abundant white hair. A portrait of three years earlier, shows him with beard; but whether bearded or clean shaven always handsome. The book affords most interesting glimpses of Australian Methodism, its leading ministers and modern progress.

J. RITSON.

The Study Bible. I. and II. Corinthians. By A. C. UNDERWOOD, D.D. and the BISHOP OF MIDDLETON. Pp. ix., 145. Ephesians to Philemon. By W. E. ORCHARD, D.D., and N. P. WILLIAMS, D.D. Pp. ix., 146. Cassell & Co., Ltd. 1929. Price 3s. 6d. net each.

To re-read the Corinthian Epistles in the light of Dr. Underwood's fine appreciation is to realise afresh their relevance for our own time. The picture drawn in I. Cor. of the moral conditions at Corinth shocks by its very frankness. But it renders at least this service. It saves us from an unwarranted idealisation of the early Christians, and it enables us to view with patience and without despair the moral failures of heathen converts on the mission field to-day. Perhaps, however, the supreme value of these Letters lies in the mode of Paul's handling of the delicate problems presented. Dr. Underwood shows that the moral issues raised at Corinth have their counterpart in present-day life, and that for the modern man as for the Corinthian Christian the Apostle's exaltation of the principles of Christian freedom and love affords definite guidance. In particular II. Cor. iii.-vi. speak a vital message for the Christian minister. The Bishop of Middleton in his critical investigation sets forth the "four" Corinthian Epistles in their probable sequence along with a sketch of the historical background, and presents a masterly discussion of the various difficulties, moral and practical, that confronted the Church in Corinth. Our second volume comprises the Thessalonian Epistles, the Imprisonment Epistles and the Pastorals, dealt with in the order in which they stand in our English New Testament. In his appreciation, Dr. Orchard touches lightly on the first and last groups, and then discusses the teaching of the central group with respect to Christology, the Atonement, the Church as the Body of Christ. The reader will peruse Dr. Williams' critique with constant admiration for its thoroughness and lucidity. Naturally many points still in debate arise. We note the early date assigned for Galatians (A.D. 48), the acceptance of the view that Paul was released from the Roman captivity recorded in

Acts xxviii., 30f. and visited Spain, and, consistently, belief in the Pauline authorship of the Pastoral Epistles. The suggested Ephesian origin of Philippians is briefly dismissed. The essay provides a valuable exposition of the eschatology of I. and II. Thessalonians and of the teaching of Ephesians, Colossians and Philippians. One must demur to the statement (p. 143) that "Greek was always a foreign language to him" (Paul). The general editor of the series, Mr. John Stirling, provides in these as in previous issues excellent illustrative excerpts on selected passages of the text.

The Study Bible: St. John. By D. S. CAIRNS, D.D., and J. A. ROBERTSON, D.D. Pp. xii., 137. *The Acts of the Apostles.* By SYDNEY CAVE, D.D., and W. F. HOWARD, D.D. Pp. xii., 147. London: Cassell & Co. 1929. Price 3s. 6d. net each.

The Study Bible marches steadily on its way. We may, perhaps, recall its general features. The treatment falls into three sections. The first is a short estimate of the spiritual value of the particular book of Scripture; the last a longer critical investigation; the second and by far the largest portion consists of Notes and Comments drawn from various sources on selected passages of the text. The editor of the series, Mr. John Stirling, is responsible for this central section in each case. He has gleaned in rich fields. Ancient and modern expositors alike contribute, and the wide range of choice in this anthology is a specially welcome feature. A brief bibliography completes each volume. This series seems to combine happily the critical and devotional methods of Bible study. It should prove of distinct service to busy preachers and teachers. Dr. D. S. Cairns in the introductory article on the Fourth Gospel outlines its message. He affirms his conviction that the account there given of the life and teaching of Jesus represents a true development, expressing the matured thought of one who long before had been a personal disciple of the Lord. The article sets forth in brief compass the main grounds for this conclusion. Dr. J. A. Robertson provides an able critical survey. He shows that, whilst the Fourth Gospel bears the impress of a single mind, others have had a share in its compilation, "some mystically-minded disciple" of John, and possibly also a redactor. Evidence for the martyrdom of John, the son of Zebedee, is examined and found unreliable. Dr. Robertson then deals with the relation of the Fourth to the first Three Gospels, and of the Prologue to the rest of the Gospel. Readers will be specially grateful for the illuminating discussion of the disarrangements in the Fourth Gospel. Eight displaced sections plus the *Pericope Adulteræ* are investigated, and the necessary readjustments made. Finally, there is a suggestive interpretation of St. John's Gospel as "a drama of the inner world of spiritual experience, enacted on the stage of history." Two proper names are misprinted on p. 117.—Dr. Sydney Cave presents us in twelve pages with a summary of the Book of Acts, bringing

out its importance and romance. He is disposed to attach much significance to the death of Stephen as a decisive factor in the conversion of Saul. The missionary character of Acts and its relevance to the world-wide task of the modern Church are clearly shown. A misprint occurs on the last line of p. 8. To Dr. W. F. Howard we are greatly indebted for the section on "The Acts of the Apostles critically considered." It must suffice to direct attention to some of the many points discussed in his very thorough and learned essay—the trustworthiness of the record as regards the situation described in Acts, especially in the references to Roman officialdom and administration, the character of the speeches in both parts of Acts, the historical difficulties of the narrative in the light of the Pauline Epistles. Under the last-named head the Apostolic Decree (Acts xv.) is carefully discussed, and reasons are given for the view that the Jerusalem visit referred to by Paul in Gal. ii. 1-10 is identical with that recorded in Acts xv. On the question of the supposed medical language of the Lucan writings Dr. Howard, whilst disallowing too much weight to the proof from vocabulary (*pace* Hobart), thinks that "this test rather favours than discounts the ancient tradition that he (the author) was Luke, 'the beloved physician.'" The whole article is replete with interest, and will fully reward the careful student.

The Eastern Orthodox Church. By STEFAN ZANKOV. Translated by DONALD A. LOWRIE. Pp. 168. Student Christian Movement, 1929. Price 5s. net.

THE appearance of this book is timely in view of the fact that the Orthodox Church has lately come into contact with Western Christianity. The elimination of confusion and misunderstanding on either side is therefore the more imperative. It is no small gain to have in our hands a concise account of the essentials of the Orthodox Faith written by one of its eminent leaders. The book consists of six lectures delivered in the University of Berlin in 1927 by Professor Zankov of Sofia. An introductory chapter presents statistical and historical details (the total of all Orthodox peoples is, we learn, between 146 and 150 millions), and outlines the chief sources. Then follows an important chapter dealing with the standard of faith which finds "its best and briefest expression in the Nicæan-Constantinopolitan Creed." The discussion is luminous. We can only call attention to points of special importance such as the central meaning of the dogma of the Incarnation with its consequent "deification" of man, the nature of salvation completed in the Resurrection (hence the great stress laid on the festival of Easter), faith in the existence and operation of good and evil spirits. As regards the Church, the high claim is repeatedly made that Orthodoxy is the unbroken continuation of the ancient, undivided Church, and that it is "the unerring bearer and proclaimer of the truth." Whilst this position is firmly maintained, the author disowns an illiberal or intolerant attitude towards non-

orthodox Churches. He admits, however, that such charity is by no means general. The community of priest with people (celibacy of the clergy is not obligatory), the importance of the laity in ecclesiastical life (Homyakov, a layman, is acclaimed in Russia as the best Orthodox theologian) and the denial of any external dogmatic infallibility such as Rome claims are among many points of interest that emerge. The chapter on Piety and Activity, in particular, we have read with sincere appreciation. Humility and love are held to be the virtues of Orthodox Christianity, whilst sympathy to the point of a sense of implication in another's guilt is stressed. It is perhaps a defect that the historical element in the book seems to be scanty. That the dogmatic position assumed fails to convince in not a few vital matters will occasion no surprise. Not all will share the author's confidence of the kinship between the Orthodox Church and Protestantism. Nevertheless, every Protestant reader will be grateful for this thorough and competent statement of the belief and life of the great communion of Eastern Christendom. Though plainly an *apologia*, the tone of the book throughout is admirable. One has the constant feeling that East is indeed East and West is West. But hope (and faith) dare not declaim that "never the twain shall meet." There is a misprint on p. 75 ("arc" for "ark").

Paul the Man: His Life and His Ministry. By CLARENCE E. MACARTNEY, D.D. Pp. 221. Williams & Norgate, Ltd. 1929. Price 5s. net.

THIS is a book that ought to be of service to the general reader. Whilst thoroughly informed and accurate it is written in easy, non-technical language, and in a popular style. The book seeks to present an intimate picture of the Apostle. As its title suggests it deals with the man rather than his mind. The Pauline theology is not of course out of view. But it is kept entirely subordinate to the author's purpose to show us how Paul reacted to the varied experiences of his career. The human interest of the study will not fail to make its appeal. The treatment follows in the main the chronological order of the events, and the eighteen chapters afford a very useful survey of Paul's ministry. That at some points one should demur, and at others desire a different emphasis is perhaps inevitable. We feel, for example, that some relief should in justice be shown in the very dark picture the author outlines of the world into which Paul was born. More, too, seems to be read into the word *δεδουλωμένοι* (Acts xvii. 22) than is warranted. The author apparently thinks that Paul used the term in both its depreciatory sense ("too superstitious") and its good sense ("very religious"). Linguistic authority may be cited for either rendering, but hardly for an amalgam of both. It is possible, though we think, unlikely that Paul employed the term in a double-edged meaning. The supposed Pauline authorship of the Pastoral

Epistles is accepted without reserve, and also, consistently, the view that the Apostle was released from his (first) Roman imprisonment and visited Spain and Asia Minor before the end came. These are, of course, matters in debate. The well-known phrase "the ex remity of the West," in Clement of Rome is cited in support of a Spanish tour. But no reference is made to the context of the citation which suggests Rome rather than Spain. A constant tendency to moralise on the part of the author is observable throughout. None the less the book presents a very readable and interesting study of Paul's character and ministry.

H. G. MEECHAM.

Social Christianity in England: A Study of its Origin and Nature.

By J. F. LAUN. Pp. xx., 138. London: Student Christian Movement. 1929. Price 4s. 6d. net.

THE author of this little book is a German student who has been greatly interested in the "COPEC" movement in this country and has here attempted to trace its origins in English Church history. In so doing Mr. Laun has sought to appraise the respective influences of Catholicism and Protestantism, of Lutheranism and Calvinism, and of the various types of English Christianity in the formation of this Christian social consciousness, and has laid his conclusions before us in a cut-and-dried tabular form. The Archbishop of York, who provides a cautious introduction, does not seem very sure of the author's success in this venture. His identification of various aspects of English denominational life with Calvinism or some other "ism" is altogether too simple to be true, while he gives hardly any place to that "humanism" which Dr. Temple feels is the real root of COPEC. If Dr. Temple does not feel satisfied the ordinary reader may be excused if the book leaves him in a muddle, although he will be grateful to the author for suggesting a line of enquiry along which more careful research might produce results of interest and profit.

Mahatma Gandhi's Ideas, including selections from his writings.

By C. F. ANDREWS. Pp. 382. London: Allen & Unwin. 1929. Price 12s. 6d. net.

WITH the exception of Romain Rolland's monograph this is perhaps the best book about Gandhi that has yet appeared. Mr. C. F. Andrews is an ex-Anglican missionary, an intimate friend and colleague of both Gandhi and Tagore, and undoubtedly the one European most competent to interpret the ideas of these two distinguished Indians to the West. This book is marked by a rare sympathy, which at the same time does not lose itself in adulation. Mr. Andrews dissents strongly from many of Gandhi's ideas—although curiously enough these criticisms are on his social and political policy rather than on his religious attitude. The book, therefore, gives us a more balanced picture than we should get from Gandhi's own autobiography.

It is indeed a strange story that forms the background of what he has to tell. Forty years ago Gandhi was a law student in London, and on his return to India hovered for a while between Christianity and Hinduism. He finally decided for Hinduism, but it was to be a conservative Hinduism revised by Gandhi himself. He puts great stress on "cow protection," and he accepts idol worship, and believes in the fundamental principle of caste and in transmigration. But he rejects "untouchability" as inhuman, and is a fighter against the prostitution which accompanies so much of the temple worship. The principles which guide his action are *ahimsa* or non-violence, and *satyagraha* or soul-force, while he looks for the economic regeneration of India through the spinning wheel and the exclusive use of home-spun cloth. All these ideas, together with that of celibacy, find their expression in his world famous *ashram* or school, at Sabarmati. He began by being a keen upholder of the British rule, and he even recruited for Britain during the Great War, but the humiliations through which India had to pass after the conclusion of peace, and particularly the shameful affair at Amritsar, turned him into an uncompromising passive resister. When his principles led his followers into violence at Bombay and elsewhere he was held responsible by the British government and imprisoned. Since his release his political power has waned although his moral authority is still very great. He is undoubtedly one of India's great saints and leaders.

And yet the book is not wholly satisfying. Even the points which Mr. Andrews praises are occasionally disquieting. There is a complacency about Gandhi and a self-centredness which contrast strongly with the figure of Jesus with whom his admirers are so keen to compare him. Despite all his protests it is as politician that he is most in the limelight, and there is in him a continual tendency to feel that even a wrong attitude can somehow bear a construction which will prove it after all to have been right. There is no man so likely to fall a victim to sophistication as the man who sets out to prove the folly of sophistication. Yet with all its shortcomings it is a noble figure that Mr. Andrews sets before us, and this book is one that should be read by everyone who wishes to understand one of the greatest forces in the world to-day.

Thoughts on Indian Discontents. By EDWIN BEVAN. Pp. 178.

London: Allen & Unwin, 1929. Price 6s. net.

THOSE who know anything of Indian student life in London, will know that Mr. Bevan is perhaps the most trusted friend that the Indians have in the country. He is one of those rare spirits who can enter into the point of view of other people and not lose his own. In this he is very unlike many of the modern sympathisers with India, missionaries included, who are apt to feel that decriing England is the best way to win sympathy in India. Yet Indian nationalists do expect a man to love his own country as they love

theirs, and are often a little at sea with those Englishmen who are, so to speak, *plus royalistes que le roi*.

This book is, as we should expect, a sane and helpful study from a man who sees both sides and realises that the situation in India is such that it needs the goodwill and intelligence of both the Indians and the British to evolve harmony out of discontent. The goal is self-government and this is accepted by thoughtful Britishers as well as by patriotic Indians. Why then does Britain hold back? Mr. Bevan states the reasons with great acuteness and in a way which cannot but make for understanding on both sides. The distinction between "forward-looking Nationalism," and "backward-looking Nationalism" is very suggestive, and he shows clearly that among Indians themselves there is not that solidarity of position which is often assumed. Rhetoric and vituperation are of no help to anybody and Mr. Bevan turns away alike from the intransigents, British or Indian, to study the hard facts of the case—the effects of climate, economic life, social conditions, moral character and religious aspirations. This will not please either the Gandhi-ite or the European professional sympathiser, but it is a timely service.

We can heartily recommend Mr. Bevan's book to every serious student of Indian problems. Our only criticism is that it seems to have been written in too great a hurry, and is marred here and there by a badly constructed sentence (e.g., the last sentence on p. 143, which as it stands gives precisely the opposite meaning to that which the author intends), and the proofs have been carelessly corrected.

Church Union in South India: The Story of the Negotiations. By E. H. M. WALLER. Pp. 96. London: S.P.C.K. 1929. Price 2s. net.

IN this little book the Bishop of Madras gives an interesting account of an event which may turn out to have been the most notable in Church history for many centuries. In South India, Anglicans, Presbyterians, Congregationalists, and—after a delay of six years—Wesleyans, have come together and worked out a scheme for a United Church of South India. Clearly many controversial questions of faith and order are involved, and the negotiations have not been hurried. They began in 1920, and there have been in all five conferences, conducted throughout with a sense of solemn responsibility that augurs well for a spiritual rather than for a merely "economic" union. It is a project that demands the attention of all Christian people, and this little book will help them to understand it. The book also has with it a useful map.

The Cambridge Mediæval History. Vol. VI—*Victory of the Papacy.* Pp. xli, 1047. With a portfolio of maps. Cambridge University Press, 1929. Price 50s. net.

It is impossible to praise too highly the various series of

Cambridge Histories. They contain the results of the most accurate modern scholarship and they are authoritative in their content and monumental in their form. They are a credit to the University and to the nation. This sixth volume of the *Mediæval History* is true to type. It is not so much one book as a whole library of books having for their subject the thirteenth century, and each written by an expert. Professor C. W. Previté-Orton furnishes an introduction which in only ten pages gives a masterly summary of the whole period. The thirteenth century, he maintains, is a century not of transition but of completion, and the title given to the whole volume—"The Victory of the Papacy"—marks this attitude. It was a wonderful period—the age of Innocent III, St. Francis, Aquinas, St. Louis, *Magna Carta*, the Sagas, the Cid, and Frederick II, the age of the feudalised monarchy and the omniscient Church. It is interesting that Dr. Previté-Orton holds that "the civilisation of the thirteenth century was an eminently natural product of that of the ninth and tenth centuries. Even the marvellous "renaissance" of the twelfth century caused no change of direction." This is probably true in the development of administration and the growth of centralised power, but it can hardly be maintained in matters of thought. In a previous volume Mr. Reade pointed out that the new Aristotle and his Muslim commentators, the new universities, and the coming of the friars, were influences without which "the story of the thirteenth century must have been very different." (V. p. 811.) This distinction between general and political history on the one hand and the history of culture on the other, is observed in the arrangement of this volume. The first thirteen chapters contain the narrative history of the period. Professor E. F. Jacob writes on Innocent III and on Henry III of England, Mr. A. L. Poole on Germany, Professors Schipa and Previté-Orton on Italy. Professor F. M. Powicke has two excellent chapters, on Richard I and John, and on Philip Augustus and Louis VIII. M. Petit-Dutaillis has lost none of his old lightness of touch in a scholarly chapter on Saint Louis. There is a very interesting chapter on the Scandinavian countries by Dr. Koht of Oslo; Spain is dealt with by Dr. Altamira of Oviedo. There is a short but important section on Bohemia, a state destined to rise to influence in the next century, and short accounts of Poland and Hungary. It is interesting to notice a certain unity of method underlying the different contributions. There is emphasis in nearly every chapter on constitutional and administrative changes, all indicating the growth of law and order under centralised government in Church and State. This emphasis is characteristic of the prevailing interest among modern historians of the Middle Ages. Moreover, these are the days of scientific

history, and in an authoritative volume of this kind accuracy and even exhaustiveness are more important than style. But scientific history does not lend itself easily to good narrative, and it is often difficult to see the wood for the trees. Consequently, this part of the book is somewhat heavy-going. Professor Powicke, we feel, comes out very well. His chapters are scholarly but also lively; he can emphasise a point with a story. Professor Petit-Dutaillis does the same. But some of the authors find this an art difficult to acquire. They "present their findings" rather than write a narrative, and consequently their words of truth and soberness are also somewhat chilly. The writers on topical subjects in the second half of the book have an easier task, and they have used their advantage to the full. The chapters will be interesting to the general reader, but at the same time they contain for the student the results of much recent research. The late Dr. Hastings Rashdall, for example, has a fascinating chapter on the Mediæval Universities which, we imagine, anticipates in some of its conclusions the promised revised edition of his standard work on that subject. Dr. Calpham writes on Commerce and Industry, M. Pirenne on the Northern towns, Canon E. W. Watson on Ecclesiastical Organisation, Mr. W. H. V. Reade on Political Theory, Dr. A. G. Little on the Mendicant Orders, Mr. Turberville on Heresies and the Inquisition. Professor Hamilton Thompson has an admirable summary of mediæval doctrine up to 1215, and there are excellent shorter articles on architecture, the art of War, chivalry and "legends and cycles of the Middle Ages." In these chapters it has naturally been impossible to keep within the limits of the century, and for a complete understanding of movements in the thirteenth century it is also necessary to refer to the previous volume. There are the usual full bibliographies and index, and a useful portfolio of maps. The whole is a wonderful achievement and we heartily congratulate both editors and authors. We also join with them in recording the great loss the Mediæval History has sustained in the death of its brilliant architect, Professor J. B. Bury.

A. V. MURRAY.

Information on the World Court, 1918-1928. By J. W. WHEELER-BENNETT and MAURICE FANSHAW. With an Introduction by SIR CECIL HURST, G.C.M.G., K.C.B. Pp. 208. London: Allen & Unwin. 1929. Price 10s. net.

THE growing importance, largely due to the growing efficiency, of the various organizations functioning in connexion with the League of Nations, is reflected in the growing mass of literature relating to these. This new volume, the accuracy of which is guaranteed by its being "Issued under the Auspices of the Information Service

on International Affairs," gathers up the contents of an earlier book—*Information on the Permanent Court of International Justice*—and the annual supplements that have been issued. It contains the history of the World Court at the Hague, with some reference to the previous Hague Conferences in pre-war days, with all details of its establishment and constitution, and the judgments and advisory opinions given up to date. The United States has not been represented officially, although there is every likelihood that this attitude of aloofness will be brought to an end. In the Appendices much additional information is given detailed and tabulated. The book is described by its title—nothing seems to be left out. Those responsible for it have had access to all necessary documents. Much of what is given will appeal most to those interested in legal matters. Sir Cecil Hurst, however, points out that it is essential for the people generally to know all that can be known about the Court under whose rule we are placing ourselves as a Nation. The time is bound to come when some unpopular decision will be given; then knowledge which ensures their confidence will alone be sufficient to steady public opinion. The League of Nations can rightly be proud of the World Court. It owes much also to the advocacy of Lord Robert Cecil. It is not to be expected that the general reader will rush to secure this book for personal possession, but a copy should be in every Public Library and its contents should be broadcast and assimilated.

Life Indeed : Sermons on the Things that Matter Most. By HAROLD C. BRIERLEY. Pp. viii., 239. Edinburgh : T. & T. Clark. 1929. Price 7s. net.

THE nineteen sermons, each of which is concerned with a subject of sufficient importance to warrant its appearance in more substantial form, brought together in this volume have been preached recently in the course of the author's ministry at Southbourne. They are packed with thoughts that throb with vitality, in style they are attractive, and they reveal the personality of the preacher. Evidently they are sermons that "a congregation of thinking people" approved and profited by. The advantage of such sermons as these for a preacher's reading is that the mistake of endeavouring to reproduce them, verbatim, will not be made. They are stuff for stimulating preachers to prepare sermons of their own. There is sufficient in any one of them to satisfy many preachers and most congregations, excepting that of Mr. Brierley, for several occasions. It is difficult to seize upon any one sermon as super-excellent, for each one is a challenge to thought and life, but that on "The Motherhood of God," is somehow outstanding for its freshness and attractiveness. God manifested in Christ is the centre of Mr. Brierley's preaching, and how much this means the reader will discover. Two passages may be quoted: "There is no place in the world to-day for an ugly religion, an ugly theology, an ugly creed, an ugly Church, an ugly God." "Surely the tragedy of modern

religion is that people are not being trained to use their brains about it." The spiritual appeal is never absent from these sermons; they are not in contact with thought alone, they are in contact with life—the life of those who are fighting a hard battle.

The Coming Age and the Catholic Church: A Forecast. By WILLIAM BARRY, D.D. Pp. vi., 247. London: Cassell. 1929. Price 7s. 6d. net.

CATHOLIC for Monsignor Barry always connotes Roman Catholic. His book, written in extreme old age and amidst the glamour of recent political happenings in Italy, is a threnody, almost a requiem, on Protestantism and a pæan heralding the "second spring" of Romanism for which John Henry Newman looked. The book has two parts; one surveys the past, the other envisages the world that awaits conquest. What is read into the idea of the Papacy makes this to appear not only the most fascinating but also the most attractive and desirable element in modern life. It is a picture of what Rome might have been; possibly of what Rome may yet be if Rome could reform itself. Unfortunately, history shows other things that spoil the panegyric. Yet how wonderful Rome is! And the Lambeth Appeal, which cannot now be jettisonized from Protestant policy, recognizes that reunion apart from Rome would be futile. Monsignor Barry has many wise things to say about the evils of the age. He mistakes, however, Protestant willingness to explore the new knowledge for willingness to capitulate to any vagary. Roman orthodoxy is willing to keep its own vagaries because—"The people are not keen critics, but if devout, why perplex them at the risk of piety itself?" The wickedness of those who have ruled the Church is piously explained, but then holiness of life is not essential for Christian ministry. "When the Pope declines to acknowledge Anglican and Wesleyan Orders, it is on the undoubted evidence which proves them to be null and void." This world-vision of an optimist has much to teach us, if only that thoughts other than our own are fermenting in the world to-day.

Man and the Universe. By HANS DRIESCH. Translated by W. H. JOHNSON, B.A. Pp. 172. London: Allen & Unwin. 1929. Price 6s. net.

THE plan of this book is simple, but it involves commerce with deep and intricate matters. It attempts a scheme of the universe and man's place in it on a scientific basis. Naturally it enters the region of conjecture, for human life can be no more completely mapped than the universe can be fully described. "A monistic universe would be a universe of pure totality, pure knowledge, and pure holiness"—which the universe of which we are conscious is not. "There would be no place for volition in a monistic universe that is, in one which was in a perfect state of harmony." First of all the manner in which man apprehends the universe is described, from his first glimmerings of consciousness, both as an individual

and as part of the race, on to his judgments based upon experience approved by critical apprehension; then the nature of the universe is examined, and afterwards man's place as a member of the universe. A concluding section sums up the results of this study. Vitalism rather than evolution is the theory adopted; mechanism is said to fail whenever applied. The reality of the spiritual is affirmed. Freedom, although not in the simple sense accepted by many, and immortality are human prerogatives. War is pronounced to be anti-Christian and "to be condemned unconditionally and in all conceivable circumstances." This endeavour of a Gifford Lecturer to place his knowledge at the disposal of the general reader is altogether praiseworthy. The translation is in excellent English.

Christian Religious Experience. By ARTHUR CHANDLER. Pp. ix., 115.
The Reformation and the People. By T. A. LACEY, D.D. Pp. viii., 120. *Problems of Providence.* By CHARLES J. SHEBBEARE, M.A. Pp. vii., 120. London: Longmans, Green & Co. 1929. Price 4s. cloth; 2s. 6d. paper, net, each volume.

THESE are the first volumes in a new series—"The Anglican Library of Faith and Thought"—edited by the Rev. Leonard Prestige, B.D., the inception of which is due to the Literature Committee of the English Church Union, although the Union takes no responsibility beyond the projection and general character of the series. These volumes bear testimony to a much needed revival in theological teaching, even Dr. Lacey's historical study gives evidence of this. The General Editor states the purpose of the series to be the promotion of "clear thought upon important subjects, rather than . . . obtaining finality of statement upon matters in which a claim to finality might possibly savour of intellectual presumption." In each case there is such clarity of statement as is possible, and the problems of thought are grappled with in the light of the most recent learning—even the new *Encyclopædia Britannica*, and Dr. Gore's *Commentary* are among the references. In *Christian Religious Experience*, there are two parts; first its nature and validity are discussed, then its phases—Aspiration, Discipline, Fellowship. The discussion is thorough. The relation of experience to belief is clearly stated, as also is the place of emotion—a lower place and yet always present in all the procession of experience towards union with God. "This instinctive impulse towards God, and sense of affinity with Him, is an undying and unchanging source from which religion springs, and the sure guarantee of its continuance." Mr. Shebbeare in *Problems of Providence* faces this subject in the presence of the new physics and he still finds place for providence and prayer. He seeks to save Determinism for moral effort against the Fatalism which is hopeless pessimism. "Necessity conscious of itself" is the refuge for modern theology. He protests against the preaching of to-day which sends the hearer back from doubt to his old slumbers. Its aim should be not to

save him "from intellectual shocks, but to set him thinking." Mr. Lacey opens up new views on a much-discussed subject. He is modern in his endeavour to revise established views of persons and events. He does not think much of the "martyrs" of the Protestant sort. The English Reformation he dates from the first year of Queen Elizabeth. Calvin was its moving spirit. It was "a tragic failure," and his hope is a return "by sections into the fold of Catholicism." Catholicism he does not define in any detail. It is a good sign that Anglicans are providing and offering such challenging fare. Those of the Free Churches will do well to read these volumes diligently.

Great Britain and the Slave Trade, 1839-1865. By WILLIAM LAW MATHIESON, LL.D. Pp. xi., 203. London: Longmans, Green & Co. 1929. Price 12s. 6d. net.

DR. MATHIESON is the author of a capable book on *British Slavery and Its Abolition, 1823-1838*, and had intended, indeed still intends, following this up by a study of the effects of abolition. He has, in preparing for this, been directed to and fascinated by a story which has not, he thinks, been put on record, the story of the part taken by our country in the suppression of the slave-trade carried on by other countries or with their connivance. This he has written and has been led to publish separately. It is a story of great and cruel wrong, but also the record of disinterested and self-sacrificing work that inspires faith in essential human goodness. Readers of this record will endorse Dr. Mathieson's testimony: "Reticence is claimed as one of the national characteristics, and has certainly been shown in this case if, as I believe, a story so creditable to our country has not hitherto been told." The method of suppression by force had many opponents—the slave-traders, of course, but also politicians of the calibre of Gladstone, Cobden and Bright. It was contended that only complete suppression could vindicate the cost in hardship, money and life. Vindication came when the Civil War led to drastic measures on the part of Abraham Lincoln, but the growth of legitimate trade in Africa was also having its beneficent influence. The author's careful and informing narrative brings the reader up against the iniquities of what Wesley called "the sum of all villainies." Where the fair fame and honour of so many individuals and states are concerned exaggeration would have been fatal; here there is no pretence of being impartial, no sympathy with the Anti-Coercionists is shown, yet fairness of statement and careful handling of facts is everywhere in evidence. This is a welcome contribution to historical literature.

The Reunion of Christendom: A Survey of the Present Position. By Various Writers. Edited by SIR JAMES MARCHANT, K.B.E., LL.D. Pp. 291. London: Cassell. 1929. Price 7s. 6d. net.

WITHIN the historic Churches, with the exception of the Roman Catholic Church, the tide has of recent years set strongly towards reunion. Rome, notwithstanding willingness to enter into conversations on occasions of her own choosing, has her own remedy for divisions—absorption; the other Churches are seeking every possible occasion for wiping away the traces of the old, unhappy controversies of other days. This book is a record both of the activities of the Protestant Communion and the intransigence of Rome. It is well to have it, but notwithstanding its title the impression it leaves is that the barriers against reunion are for the present, and, unless there be changes of mind, for all time, insurmountable. For the most part the machinery of the institution counts for more than the spirit of Christ and loyalty to Him. Cardinal Bourne entrenches himself behind the Papal Encyclical and will not budge an inch; Archbishop Germanos poses as a modern Athanasius contending for the faith, while the Bishop of Dornakel puts forward the Indian scheme, now awaiting the consent of Lambeth, in which capitulation to the Quadrilateral is the conspicuous feature. This certainly will not carry consent in Western countries. The story of union aspirations and movements in Germany, Sweden, England, Scotland and America is told by those who write with knowledge and authority, while Dr. W. E. Orchard outlines his vision of the syncretized Church of the future, more sacramental in the narrower sense than Anglicanism is to-day. Such a book was bound to be written. Its whisper of hope, however, is to the ear, not to the life.

The Purpose of Jesus in the First Three Gospels. By CAMPBELL N. MOODY, M.A., D.D. Pp. 139. London: Allen & Unwin. 1929. Price 5s. net.

THE Bruce Lectures for this year are directed towards an examination of the New Testament records in order to recapture the positive elements in the Christian gospel. The complaint is made that negative criticism has cast its shadow over modern preaching so that doubt finds freer utterance from the pulpit than does faith; there is much concerning God as Father, but little about Christ and the Spirit—the Gospel becoming “little more than reformed Judaism.” The range of these lectures is beyond what the title of the book suggests. The meaning of the Fourth Gospel and the contribution of Paul to the Gospel come up for consideration. The topics will suggest something of their substance—The Public Preaching, With Inquirers and Disciples, The Word of the Cross, Apostolic Interpretation; but these do not convey the charm of manner in which the author canvasses familiar truths which are in danger of being overlooked because they are familiar. His teaching is in contact with modern thought and truly evangelical.

The Place of Jesus Christ in Modern Christianity. By JOHN BAILLIE, M.A., D.Litt. Pp. xii., 219. Edinburgh: T. & T. Clark. 1929. Price 7s. net.

In this restatement of what can be accepted in these modern days concerning Jesus Christ as the manifestation of God, there is a welcome and salutary insistence on religious values. Ecclesiastical pronouncements of the early centuries are not, as so often is the case, set up as barriers against the acceptance of other, fuller truth. The importance of those pronouncements is not to be ignored. "These men were doing their very best in the service of the truth they loved, and it was quite certainly a better best than any of us would have done if, with the same equipment, we had been there to see. What blame there is lies not with them but with those who sometimes, instead of actively continuing their efforts, do nothing but lazily perpetuate their mistakes." In his final chapter theological restatement is followed by an endeavour to estimate the meaning of the New Testament doctrine of the indwelling Christ for religious life. The contents of this challenging book follow the lines of lectures delivered in New York on the Ely Foundation. The Christological doctrine of different periods is examined, and its implications explored. Under critical scrutiny some thought forms of the past are shown to be no longer sufficient for the expression of modern ideas, but the new adjustments suggested are constructive in character. The discussion on the meaning of Jesus Christ, the Atonement, and the Trinity are especially helpful. The author has the faculty for making his meaning clear. This should assure a warm welcome for this valuable volume.

Biblical Doctrines. By BENJAMIN BRECKINRIDGE WARFIELD. Pp. v., 665. New York: Oxford University Press. 1929. Price \$4.00.

Arrangements were made in the will of the late Dr. Warfield for the publication of his theological articles, and this is the second of ten volumes. Some essays gathered here will be well known to students; those on Predestination and Faith are taken from Hastings' *A Dictionary of the Bible*; that on The Foresight of Jesus, from Hastings' *A Dictionary of Christ and the Gospels*; those on The Christ that Paul Preached and The Prophecies of Paul, from *The Expositor*. Of the sixteen articles, eight are from *The Princetown Theological Review*. Questions concerning Christology are most prominent, although the important doctrines of election, the Trinity, faith and love, and even speculations about the millennium, are included. Modern theology has ceased to be sure of its ability to make dogmatic statements concerning the sovereignty and particularity of the Divine decrees. Yet it is not difficult to imagine how comforting it can be in face of the insoluble problems that life in the world reveals to accept the sovereignty of God as determining matters of human destiny. A great conception of God in history is set forth: "Though in

the process of the ages the goal is not attained without prunings and fires of burning—though all the wild-olive twigs are not throughout the centuries grafted in—yet the goal of a saved world shall at the end be gloriously realised.” And Dr. Warfield brings much learning gathered from many fields, together with moral earnestness and clear-cut expression, to the elucidation of his themes. A study of these essays would lend balance as well as dignity to theological discussions; yet it remains that religion, of which theology is the servant and not master, must satisfy the heart as well as the intellect. The God manifested in Christ acts through and in the human will and His grace does not achieve its purpose until it wins response from those free to choose. Otherwise the appeals of Christ cease to have any meaning.

Fellowship Principles and Practice. By A Fellowship Group : Edited by MALCOLM SPENCER and H. S. HEWISH. Pp. 288. London : Allen & Unwin. 1930. Price 7s. 6d. net.

To the making of this book many minds have contributed. It covers both the theory of Fellowship and its practice. A section is given up to the problem of fellowship in the local Church. In the nature of things there is much criticism of things as they are, and a sense of impatience to get things done finds expression. The danger of making good works, even social service, the first business of fellowship is realised, although it is insisted that interior religion must have practical expression. Yet to write that “too much Church work is of a poky kind, that seems to have been invented just to keep people out of mischief,” is altogether too sweeping an indictment. Perhaps this book has in view larger Churches where there are more men and women than “jobs.” In all Churches there are commonplace tasks that must be done and in small Churches or groups of Churches the “job-master” desiderated already exists. Where leaders are few the minister puts into the hands of others specified tasks. The fellowship is maintained by keeping in touch with each worker, and taking as much interest in each task as if it were his own. Without doubt religious organisations do produce meagre results, but these results compare well with those of other organisations. There is, however, much more to be learned and done, and the study of this book ought to strengthen the double loyalty to Christ and the fellowship which will bring the world nearer the heart’s desire.

The Church of England and the Church of Christ. By A. E. J. RAWLINSON, D.D. Pp. ix. 139. 1930. 5s., cloth; 3s. 6d., paper net.

The Faith of an English Churchman. By ALBERT MITCHELL.
Pp. vii., 119. 1929. Price 2s. 6d. net. London: Longmans,
Green & Co.

All that Canon Rawlinson writes has real value for those who desire to understand the bearing of current ecclesiastical problems on the welfare of true religion. The lectures in this volume, delivered last Lent in Sion College, are to some extent concerned with the domestic affairs of the Anglican Church. They also envisage the goal of a comprehensive Church with a united Christian witness—"a free, modern, and genuinely evangelical, as well as genuinely liberal, Catholicism." Episcopacy is regarded as the only basis possible for such a Church, but there is no trace of that mentality which gives credence to and acts as if the grace of God could be confined within the channels of one ecclesiastical order. It is refreshing to come into contact with a mind that can conceive of all having the spirit of Christ as comprehended within Christendom. The sketch of religious life in England from the Reformation onward contains much in little room, and the careful survey of current movements and tendencies in the Anglican Church is discriminating and illuminating. The appendices on the Bishops and the Prayer Book, and the doctrine of the Real Presence enter the region of more acute controversy. It may be possible to put Reservation on a philosophical basis, but this will not make it acceptable to the majority of Evangelicals.

Mr. Mitchell expounds with many Scriptural quotations, and other illustrative matter, the chief doctrines of evangelical faith. He quotes with approval Bishop Lightfoot's statement that the sacerdotal system is an encroachment on Apostolic Christianity. "No later 'Sacrament,'" he says, "can be greater than that in the Upper Room." The fact of forgiveness he regards as of the essence of Christianity. A simple statement of great truths.

J. C. MANTRIFF.

A Prelude to Morals. By WALTER LIPPMANN. Pp. viii. 348.
London: Allen & Unwin. 1929. Price 10s. net.

THIS is one of the books which ought not to be missed by those who are interested in the life of to-day, its direction and meaning. The author, the editor of the *New York World*, has already published a number of books of which perhaps the best-known in this country is *Public Opinion*. In the present volume there is the same copiousness of language and fertility of imagination, but the *Prelude to Morals* strikes down to deeper levels of thought. Although there are features which remind us of the expert journalist the whole book is one of the ablest pieces of analysis of the present-day with which we are acquainted. Sympathetic with modern development, and yet sufficiently at home among great principles not to accept this or any age uncritically, the writer is

well-qualified to help all those who are trying to think their way through the problems of to-day. Probably his chief contribution lies in two things—his clear sense of fact and his insight into what lies behind the confused and often violent movements of the present. His sense of fact enables him to see the distinguishing feature of the present day to be the collapse of certainty in such fields as religion and morals. The old authority has gone, not because men are bigger rebels than formerly, but because they are more confused. The first hundred pages or so develop this theme under various heads—the Problem of Unbelief, the Loss of Certainty, the Breakdown of Authority, etc. But the writer is aware that there is constructive work going on behind the confusion: there is a creative principle in modernity. What men seek is what they have always sought, a satisfaction which is at bottom spiritual. Hence the experimental movements of to-day are really searches. Experiment is not made in the air. It is informed by a theory of some sort, however vaguely this may be discerned. Hence the function of the moralist to-day is not to call people back to traditional standards but to aid in the search for the good. "The dis esteem into which moralists have fallen is due to their failure to see that in an age like this the function of the moralist is not to exhort men to be good but to elucidate what the good is." When this has been done it will be found that the wisdom of the modern age has brought men to a point not very distant from that reached by the wisdom of other days. "In an age when custom is dissolved and authority is broken, the religion of the spirit is not merely a possible way of life. In principle it is the only way which transcends the difficulties." We hope this book will be widely read, thought about, and discussed.

The Child's Approach to Religion. By the REV. H. W. FOX, D.S.O., M.A. Pp. 95. London: Williams & Norgate. 1929. Price 3s. 6d. net.

THIS is one of the best little books dealing with the Child and Religion that have appeared for some time. It is simple and even homely in form, being written as though addressed to the parents of "Ian," and others. But it covers most of the ground and is uniformly helpful. There is valuable advice on method but the great questions are also discussed—the nature of God, the meaning of Prayer, the Cross, Miracles, etc. In none of these are the issues shirked, and in none is there merely conventional statement. The approach is thoroughly sound. The first chapter (after a brief introductory one) is on "The Kindliness of Jesus." Then follows "The Idea of God" and "God the Father," these being followed by a series of short chapters dealing with certain difficult matters in religion—Prayer, the Cross, the Hereafter, Miracles and Parables. Only then do we come to the Old Testament. This is surely the right place for the teaching of the Old Testament, against the Christian background. Many of the difficulties the present generation feels would never have arisen if this method, rather than an

unimaginative chronological one, had been adopted. The book abounds with common-sense and is fresh and living from beginning to end. Such sentences as these are characteristic. "What you are aiming at is to produce a character saturated and not merely tinged or colour-washed with the right idea of God, and all this is bound to take a long time. Don't force his religious growth; you are planting acorns and not mushroom spawn." We hope that many teachers and still more parents will read this invaluable little book.

Modernity. By F. L. WHEELER. Pp. 96. London: Williams & Norgate. 1929. Price 3s. 6d. net.

MR. WHEELER'S little book is an attempt to consider the "modern spirit" in its most fundamental aspects in just over eighty pages of print. The chapters deal with Modernity in Philosophy and Theology, Literature and the Arts; the Modern Generation and "Sane Modernity." It is doubtful if anything of value can be said on so wide a subject in so short a space. The questions raised are so complex that men of equal sincerity and capacity reach widely different conclusions. Painstaking analysis is required even to bring the fundamental issues into prominence. But the adoption of a dogmatic point of view and the testing by it of certain selected phenomena makes the task much easier—and less worth doing. This is the position of Mr. Wheeler's book. His attitude is that of a convinced and earnest Catholic and it soon becomes evident that many features of "modernism" will receive short shrift. The author's knowledge is fairly wide especially in literature and the arts. But both his judgment and his accuracy are questionable. Since when have the "Ten Commandments" been the Christian standard of life? By whom are "Freud, Jung and their associates" known as "the Freudian School"? How many would agree that Edgar Wallace, among others, is raising the standard of contemporary fiction? We appreciate the writer's sincerity and earnestness, but he is far too unsympathetic to the age he lives in to write a useful book about it.

Ourselves and Reality. By E. G. BRAHAM, M.A. Pp. 352. London: The Epworth Press. 1929. Price 10s. 6d. net.

THIS is the third book of Mr. Braham's which has been noticed in this Review. It has much in common in form and something in content with the previous two. The present volume is a discussion of recent philosophy, chiefly British and American, with special reference to the doctrine of Personality and the conclusions reached about Immortality. The first two parts of the book are expository the last constructive. Under "British and American Idealism," (Part I.) Mr. Braham considers the systems of Green, Bradley, Bosanquet, Royce and McTaggart, and there is a certain amount, though too little, of critical comment. Part II. considers the "Reaction from Idealism," examining the teaching of Lotze,

Martineau, James and Ward, and dealing also with the reaction from the Hegelian form of Idealism in the Philosophy of Religion and in the New Realism. A separate chapter is devoted to the teaching of Mr. A. N. Whitehead. In Part III., the constructive section of the book, the author defends his position on the Self (his attempt to combine a theory of the "Self as System" with a "Pure Ego" theory makes his real position a little obscure), and on Immortality. Two chapters are devoted to the Personality and Existence of God. A great deal of work has gone to the making of this book, as to the previous ones, and the author has made himself master of the wide field which he covers. But it is evident that his strength is in the exposition of philosophical systems rather than in original thinking. Mr. Brahm is an excellent guide through rough country, but we wish that he would more often strike out on his own. We are left in no doubt as to what the writer likes, but we should have preferred to see the philosophical positions he favours boldly stated and closely argued. Even in the two constructive chapters on God the discussion is based on the previous literature where a full facing of the subject and a careful thinking of it through would have been much more welcome. The final argument for Immortality is found in the Love of God. We feel that this is sound, but as the case is never thoroughly argued the final impression is somewhat inconclusive. There is more looseness of expression than there should be in a book of this kind and one or two misprints, especially, strangely enough, in the names of books and authors. We commend the book to all who are interested in the development of the Idea of Personality, for no one can hope to reach satisfactory conclusions on this vital subject who is unacquainted with the vast background of previous thinking.

The Reality of the Idea of God. By W. TUDOR JONES, M.A., Ph.D. Pp. 160. London: Williams & Norgate. 1929. Price 6s. net.

Dr. Tudor Jones is well-known as the English interpreter of Eucken, and Eucken-lovers will no doubt welcome this book and find themselves at once in tune with its style. Others will wish for something less glowing and more precise. Both in thought and style, this sort of thing strikes us as unbecoming in a work of serious philosophy:—"Just as we feel wonder and awe and reverence in the presence of some marvel and beauty in Nature, so should the world of the various Values of life, on the sides of Truth, Goodness, Beauty and Holiness, and all the additional glorious contents which such a world contains, present us with unseen objects which bring forth even greater wonder and awe and reverence from the very cosmic deeps of our nature." At the same time the book is a serious attempt to "show the rational and non-rational 'grounds' for the belief in the Reality of the Idea of God." Considering first the Physical World and the Nature of Man the author passes rapidly to the "Idea" and

discusses it particularly in relation to value. A chapter on the Over-Rational, the Non-Rational in Human Life, prepares the way for one on the Nature of Mysticism and Religion, and the penultimate chapter on "The Biological Life and the Life of the Spirit," precedes the Conclusion. There is much to be commended in the author's treatment, the bold attempt at a synoptic view, the consistent idealism, and the cosmic scale of the whole. We are convinced that many will find the book full of really helpful and suggestive material. But the idiom is difficult, and we feel that in many of the problems raised it is not so much broad and sweeping interpretation that is required as steady and patient analysis.

The Unity of Body and Soul. By F. TOWNLEY LORD, D.D.
Pp. 256. London: S.C.M. 1929. Price 8s. 6d. net.

Mr. Lord describes the purpose of his book as being "the development of a view of personality which links body and soul together in the varied experience of life." It is, however, chiefly in the last of the three parts into which the book is divided that a constructive contribution is attempted. It is, on the other hand, in the previous expository sections that the book seems to us most successful. After an introductory section dealing with the importance of the Body in Personality, and with early conceptions of the Body, Part I gives a rapid but effective outline of the Biblical doctrine of the body. Both the Old and New Testament chapters are admirably done, and the treatment achieves real interest. Praise is due, in particular, to the careful and illuminating analysis of Pauline ideas. Part 2 deals with the post-Apostolic age, the Greek tradition (three chapters, Stoicism, Platonism and Aristotelianism), and the Ecclesiastical Legacy to the Modern World. The conflict between Greek ideas and Hebrew is well brought out, and the fact that the Hebrew view of the body was never entirely submerged, established. Part 3 attempts to describe the Contribution of Modern thought in a space which is utterly inadequate for the purpose. Fifteen pages are given to the scientific approach to the study of man and all but those who have no acquaintance with modern scientific discussions must feel entirely disappointed with the result. The author is compelled to be arbitrary if he is to get anywhere at all, but very important matters are passed over much too rapidly. (Especially should the arguments and research of J. S. Haldane and similar biologists have been more carefully considered. The whole of this work is entirely relevant to the author's purpose.) The second chapter in this part of the book occupies only twelve pages and professes to deal with the "philosophical approach." Needless to say it fails. (The author leaves the impression of not being particularly interested in

philosophy.) The treatment under the "psychological approach" is a little more generous, though eighteen pages is altogether too little for any serious discussion of the modern developments of psychology here touched on. The final section deals with "The Life We Live in a Material World, Suggestions for Christian Faith and Practice." The author spreads his net too widely and his treatment lacks thoroughness. Wide reading has gone to the making of this book, but its best pages are concerned with the analysis and history of ideas, especially in the two chapters dealing with the Bible. There is a place for this kind of thing, and we cordially recommend the earlier parts of the book, but a very much more careful analysis and much more exact thinking are needed if a book is to make a real contribution to the matters mentioned in the later chapters.

Mind and Feeling. By A. GARDNER. Pp. 20. London: A. H. Stockwell, Ltd. Price 1s. net. (No date.)

The full title of this little pamphlet is "Mind and Feeling. Startling New Psychology Theory. By the Author of Disrupted Psychology." It is an obviously sincere attempt to make an original contribution to Psychology. Its style is evident from the opening sentences—"We have neither directly nor indirectly anything to learn from the ancients regarding the psychology of the human mind. This is because a relative continuity of evolvement of the instinct psychology with the ideal psychology did not occur to them as a psychical evolutionary possibility at all." The author fails to convince us of his competence for his task, and we can only regard the book as something of a mistake.

F. C. TAYLOR.

The Theory of Christ's Ethics. By F. A. M. SPENCER, D.D. Allen & Unwin. Price 10s. 6d. net.

By his previous books on Christian Ethics Dr. Spencer put many readers in his debt. His *Civilisation Remade by Christ* was a courageous and scholarly attempt to think out the implications of our Lord's ethical teaching in relation to the life of the modern world. The excellence of that book made us anticipate with interest the present work on the theory of the Christian Ethic. The author's plan, as stated in the Preface, is not to attempt a statement of the theory in systematic form, but rather to discover materials for its construction in Christ's incidental teaching on particular subjects such as Forgiveness, Pharisaism, the Use of Force, the Attitude to the Law, Rewards and Punishments, Self and Others. This method of treatment may leave some readers in a certain amount of bewilderment; they may not easily grasp the ultimate principles, or see their exact bearing. But it would be ungracious to complain, especially as the author has expressly preferred to make his expo-

sition follow the historical development of his own thought. Besides, his line of treatment has the effect of rendering each chapter informative and interesting in itself. At the same time there are certain loose ends which a more systematic discussion would have obviated. As instances of these we may perhaps mention that on p. 91 Dr. Spencer suggests (with Sidgwick and E. Caird) that the Golden Rule might be so interpreted as to permit partnership in vice; whereas on p. 29 he thinks such an interpretation would be "perverse," on the ground that sensuality, for instance, is not "altruistic." A systematic treatment would, we believe, have deduced the real meaning of reciprocity from the preliminary truth that self and neighbour are both children of the same Heavenly Father. It would also, at the same time, have cleared up the ambiguity of the term "altruistic," which Dr. Spencer uses to describe the "predominant character of Christ's ethic." Surely, if both self and neighbour are God's children, the love of self is as reasonable as the love of neighbour; and so Christ's ethic is neither "altruistic" nor egoistic, but communal. Accordingly, we cannot see that "another's welfare is an intrinsically valuable object in itself" (p. 109), if the words "in itself" be taken in an absolute sense.

But Dr. Spencer himself raises this question of "equal love," though we think the category of quantity scarcely helps in the solution of the difficult problems involved. However, his discussion of the considerations which in a perplexing situation should determine personal or social preference is not only scrupulously careful and richly suggestive, but is also one of the most moving and soul-searching in the volume. No one can read pp. 115-121, in which the author refers to our apathy towards the post-war sufferings in Austria, Russia and Armenia, without feeling the reproach of the following words:—"So we should have acted towards these refugees, as we should wish others to act towards us if we and our children fell into similar misery—hunger, cold, the menace of death from pneumonia and starvation and frost." Consider also the challenge of the following passage.—"If a man enjoying a prolonged dinner knew that a child was dying of hunger just outside the wall of his house or restaurant, supposing he refused to give up as much as a single course to save the child's life, what should we think of him? And yet what ethical difference does it make whether the starving child is ten yards or ten thousand miles away?" We commend to the reader the guidance offered by the author for deciding "the rival claims of personal affection and general human needs." For the rest, the mere moral philosopher may find a few incidental matters to criticise. Perhaps these may be worth brief mention. That Utilitarianism is by no means necessarily an "exposition" (p. 241) of "Love thy neighbour as thyself," was virtually pointed out by T. H. Green, who wrote:—"Under the (Utilitarian) formula a superior race or order could plead strong justification, not indeed for causing useless pain to

the inferior, but for systematically postponing the inferior's claim to happiness to its own." So may a man in aiming at the greatest happiness of the greatest number (the commensurability of pleasures being a necessity to the theory) deliberately and quire consistently, pass by many of his neighbours. Again, Butler's characteristic teaching on Benevolence is, we submit, that it is not so much "a particular passion" (p. 107) as it is one of the superior and regulative principles along with Self-love. However, in contrast with the Christian ethic, Butler's two principles of Benevolence and Self-love merely form a dualism which his doctrine of Conscience has no power of resolving. But these are minor points. We conclude by cordially recommending this book to all teachers of the Christian religion, who cannot fail to find it exceedingly serviceable, especially in relation to the moral problems of our time and the principles that should determine their solution.

E. W. Hmsr.

Marriage and Morals. By BERTRAND RUSSELL. Pp. 250. Allen & Unwin. Price 7s. 6d. net.

THIS book is expressly described by the publishers as "provocative." With some of its contentions, however, we have no difficulty in agreeing. In particular, we support the plea that sex instruction should be given to the young. This is a branch of education which in our opinion is sorely needed, for the lack of which many suffer. It is, of course, another question how, when, and by whom, such instruction should be imparted. But as to its urgency there surely can be little disagreement among those who realise the difficulties and dangers of adolescence. With respect to the main subject of the book—the problem of sexual intercourse—we fear that we cannot give the same support to some of the solutions advocated. Mr. Russell has much to say in criticism of conventional morality; he describes the present moral code as impossibly rigid. Incidentally he seeks to expose the inadequacy of what he calls the Christian Ethics of Sex and Marriage. But in the chapter that treats of the Christian position the author seems to us to be unfair. He fastens on a certain passage in one of the Pauline epistles, but omits to explain that its ascetic bias was due to the fact that its writer was influenced, on the one hand, by aversion to the gross pagan license of the time, and, on the other, by the prevalent belief in the imminent end of the world. For the rest, the chapter entitled "Christian Ethics" consists of examples from the early centuries of the exaggerated fear of sex by monks—the underlying idealism of this exaggeration being kept out of the picture. But throughout the chapter Mr. Russell does not bring one word of proof to show that the Founder of Christianity ever disparaged sex or regarded it as "nasty." People of other faiths would be liable, we fear, to get from this chapter an inadequate idea of the Christian position. Now we agree profoundly with the author when he says (p. 241) that "sex cannot dispense with

an ethic." Freer sex relations, therefore, can be justified only so far as the ethical purpose of life can thereby be better attained. If conventional ethics are wrong, some other standard should be proposed and defended. But Mr. Russell brings forward no ethic to justify his modernism. Until it is decided what the "end" of life really is changes in the sexual code will be made but blindly. Towards the close of his book the author appears to adopt "power" as the "end." But it is highly questionable, as a matter of history, whether sexual freedom has tended to the creation of any kind of power. On the contrary, the practice of "free-love" (even under the limitations mentioned by Mr. Russell) would seem likely to develop a habit of self-indulgence which would sooner or later jeopardise power, however interpreted. In view of the present apotheosis of sex in literature and the drama it is an urgent question whether a great deal of the energy now expended on sex might not in the public interest be sublimated and redirected. Such a question, we say, cannot be answered without an adequate philosophy of life. We trust that we are not hypercritical. We certainly do not mean to undervalue sex, which undoubtedly is a source of enormous happiness to mankind, as, alas, of terrible tragedy also. Nor do we disagree with Mr. Russell that at the present time there are many social anomalies, such as the serious shortage of males. For many of such things we must indict, not Providence, but, for instance, War. And yet, after all, is parentage our only *raison d'être*? Granted a continuously populated world, what then? Again we require a philosophy of life.

The Idealism of Christian Ethics. By the Rev. GEORGE WALKER, M.A., D.D. Pp. 250. T. & T. Clark. Price 7s. net.

THIS book, which contains the Baird Lecture for 1928, consists of six chapters and deals with such subjects as the Presuppositions of Christian Ethics, the Christian Ethical End, Christian Duties, the Cardinal Virtues, and the Christian Motive. On these themes so much has been written that there would seem to be little scope for originality of treatment. Dr. Walker, however, brings to their discussion the disciplined mind of a scholar and expounds their import with scrupulous care. As an example of the soundness of his treatment we may instance his exposition of the grace of Humility. Humility, he explains, differs from awe in the presence of the Great or the Vast; it has an evangelical basis; it involves dependence upon, and trust in, the Mercy of God. Profound also is the statement on p. 130 that a Christian must love his neighbour "with a love of the same kind and having the same object as that with which he loves himself." Otherwise expressed, this would seem to mean that the really adequate exercise of brotherly love is to seek to beget in others as in ourselves the supreme love of the common Father, and a respect for ourselves and others as children of God. We do not know how far the author himself agrees with the view, stated on p. 152, that capital punishment is justified by

its "deterrent effect." Apart from the question of fact which is involved, such a reason for taking human life seems very like using a person as a mere means, and not an end. But it would be unfair to demand a discussion of the ethics of punishment in a book of the present scope. We think, however, that in the chapter on the Cardinal Virtues Dr. Walker has lost an opportunity. As it stands, the discussion follows traditional lines, and the reader is not made to realise how far Jesus transcends Plato. Dr. Walker states on p. 214 (and we thoroughly agree with the statement) that the Cardinal Virtues "have become, in the Ethic of Christianity, forms and applications of that supreme principle of universal love associated with the two great commandments." In the light of such a passage, we think that his exposition would have been much more useful if he had shown how Justice is swallowed up by Love, that Courage and Temperance are but adjectival to Love, and that Wisdom is but Faith which works by Love. Nevertheless, we can heartily commend this careful study of the Christian Ethic to all who desire a sound and reliable introduction to the subject.

E. W. HIRST.

Democracy: Its Defects and Advantages. By C. DELISLE BURNS.
Pp. 212. Allen & Unwin. Price 8s. 6d. net.

Many to-day are sceptical about Democracy, at least as a principle of government. It has been abjured in some countries, and even in our own land it is in some quarters rather suspect. Some question the competency of the ordinary man to vote on complicated issues on which the expert, it is contended, is alone qualified to supply guidance. It becomes necessary, therefore, that from time to time our social philosophers should restate the case for Democracy. In the present book Dr. Delisle Burns gives a very forcible defence of the principle in language that is racy and piquant. The sentence that ends the work enshrines his thesis: "In the hands of the Nobodies is the hope of the future." The foundation of the democratic ideal lies in the rational nature of man. Being an end in himself he puts forward a claim to self-government. Such government may not at any specific time be fully or completely rational, but it has at least the possibility of being so. And although he may make many mistakes in the process, it is better that the individual should learn to govern himself than that he should be "well-governed" by others. Government by experts, indeed, leaves all others undeveloped. Not only so, but an expert in one matter is often an ignoramus in other matters. Moreover, since "the most fundamental characteristic of the democratic ideal is fraternity" (p. 23), i.e., co-operation in a common enterprise, experts, according to the author, are often unqualified for this. "The genius in mathematics or in economics is often insensitive

socially. The common man feels his connections with his fellows. He reacts easily to an appeal for help or sympathy. His understanding, which is restricted in regard to abstract problems, is keen enough in regard to practical issues. He may not know anything about the functions of a complex variable; but he knows well enough the distinction between a fool and a wise man, even if the fool is called a professor and the wise man a dustman" (p. 74). And, as a matter of history, experts, officials of departments, and statesmen, however clever in their respective spheres, are often hopelessly parochial and hide-bound in State policy. Not that government by the common man is incompatible with the use of experts; on the contrary it will employ them more and more. But under the democratic system they are the servants, not the rulers, of the community. The bounds of the democratic community ever tend to become wider and wider till they overcome national barriers and compass the world. In fact already, as Dr. Burns shows, the individual citizen is compact of many international factors; he needs to become thoroughly international in mind and heart. And as Democracy grows in extension, so it must develop in intension: it must enter more and more into the control of Industry. The author, however, seems averse to the ultimate ideal of a Super-State; but it is difficult to see how "the administrative machinery of the several existing States" can be satisfactorily "interlocked" (p. 207) unless by some such ideal. No doubt the world will have to carry on for many a long day by means of Inter-State machinery. But if mankind continues to improve, and a world-community develops, the foundations of a Super-state may be sometime laid in the form of "the Parliament of man, the Federation of the world." Dr. Burns is fully alive to the truth that mere democracy is useless. The people must be educated in every sense of the word. The chief need is education for fraternity. How is this to be secured? The author replies: "The democratic man will be formed by the humanities"—by literature and the arts; "they are the means by which that skill in social intercourse is acquired which is the life-blood of a democratic community." That which is expressed through literature and the arts, and which is also organised in "theatres" and "Churches" is called by Dr. Burns the "Spiritual Power." This it is which begets in men "idealism," and inspires "sympathetic imagination" of the needs and rights of others. It is at this point that we should have liked a somewhat fuller treatment. Reading between the lines we seem to detect some evidence of bias against the Christian Church. In his criticism of the Church for its rather ignoble record in connection with social and economic reform Dr. Burns is forceful enough; but we should have liked a more adequate appreciation of its positive

contribution to democratic movements. Of course the Church on its human side is a very imperfect institution; like individuals it blunders, and is slow to learn the implications of a principle. At the beginning of the Industrial Revolution, Churches, as the author rightly says, "were used as means to make evils endurable, not as instruments to destroy them." And yet in fairness it should be added that the minds of Christians of the period were so devoted to the ideal of liberty that they thought any interference with free competition to be irreverent. Nevertheless, the logic of the Gospel came subsequently to be so truly realised that it has been asserted on high authority that 90 per cent. of the dynamic influence behind the humanising movements of recent decades was directly or indirectly Christian. Lord Passfield has testified to the important part played in the early stages of the Labour Movement by leaders who derived their inspiration from the Churches. And the author sadly lapses when he says (p. 191): "the theological student and the future religious teacher know more about the Virgin Birth or the commentary on texts than about slavery in industrial occupations or burglary in the extracting of profits." Has Dr. Burns never heard of the Social Service departments of the different religious denominations? As for Colleges, the present writer can testify that in the Theological College with which he is connected one of Dr. Burns' own works is used as a text-book, and a strenuous course in Social Philosophy is part of the regular curriculum. But on the whole we can heartily commend this book on Democracy as at once timely, interesting, and instructive.

E. W. HIRST.

BRIEF NOTICES.

A very suitable gift for a boy or girl interested in missionary work would be *An Eskimo Village*, by Dr. Samuel King Hutton (S.P.C.K., 2s. 6d. net). It describes in an entertaining way the happenings and personalities in the village of Okak. It is illustrated by photographs that the author himself took.—*The Bible and Social Reform* (The National Adult School Union, 6d. net) contains ten study outlines showing how the Bible has led men of different types and ages to study the questions of social justice and social reform. They are very well done, and would be just the right thing for some of our young mens' classes to take up. From the same publishers we have received the *Lesson-Handbook for 1930* (1s. 6d. net, or 2s. 6d. in cloth). The general subject is *The Claims of Life*, and it covers among other subjects "The Wayside Teaching of Jesus," "Life To-day and the Teaching of Jesus," "Our Countryside," "William Morris," "Charles Kingsley," "Isaiah." Here, too, our teachers might get valuable assistance.—Some of our readers will remember the Rev. J. Cocker, of New

Zealand, who represented the Methodism of his country at one of our recent conferences. We have received a volume of his addresses to boys and girls called *Keep Climbing* (H. K. Allenson, 3s. 6d. net). The same publishers send us *Blazing New Trails*, by Archer Wallace (3s. 6d. net). In it the author retells the stories of fifteen great missionaries in a vivid way.—The Rev. F. H. Wales has continued his task of revising the translation of the Psalms, and now completes the rendering of Psalms xlii. lxxii. The translation is published in well-printed form by the Oxford University Press (1s. net, paper covers). Another S.P.C.K. publication is *Flowers and Trees of Palestine*, by Augusta A. Temple (6s. net). It provides a portable handbook for those who travel in Palestine and are interested in the flora, and should be of value to readers of the Bible. The chapters deal successively with the characteristic flowers, the thorny plants, the tropical and alpine plants, and the trees, but the larger part of the book is devoted to an alphabetical descriptive list. There are thirty very beautiful coloured plates.—*Myth and Miracle* is an essay on Mystic Symbolism in Shakespeare, by Mr. G. Wilson Knight, a recent contributor to the *HOLBORN*, who is becoming well known for his essays on Shakespeare. This is very tastefully produced (E. J. Burrow & Co.), and may be confidently recommended to readers of the dramatist.

We have received six more of the series published under the general title *Affirmations* (Ernest Benn, Ltd., 1s. net), which well maintain the standard of their predecessors. W. J. Blyden deals with *The Law of Self-sacrifice*, and supplements the narrow views of the man who has but a shallow acquaintance with the bearings of modern scientific knowledge about the "struggle for existence." He shows that pity has a survival value, and argues that love is the mainspring of evolution, Jesus Christ its goal. J. C. Hardwick discusses *Institutional Religion*, diagnosing its present symptoms, and concluding that the only way out is for the churches to exercise a real authority, soundly based, but showing itself hospitable to that kind of change which is the result of healthy growth. *The Way to World Peace*, argues H. G. Wells, can be found only in the substitution of the cosmopolitan ideal for that of nationality. Towards the accomplishment of this end he would enlist the help of the churches, but fears that they are not sympathetic, and that the only hope lies in a "world-wide organised movement, essentially religious and essentially new, existing primarily to bring it about, and distracted by no other interests from this devotion." Sir Oliver Lodge writes in his lucid and persuasive style on *The Reality of a Spiritual World*; he has so much to say that his contribution has to be printed in smaller type to bring it within the limits. *Fear and Religion*, by G. H. Woolley—who is, by the way, a V.C.—deals with the fears that haunt life, and finds that one of the greatest tasks of the church to-day is to dispel the paralysing inhibition of fear. An interesting contribution! Dr. Percy Dormer in *The Escape from Idolatry*,

largely reproduced from his earlier book *False Gods*, now out of print, shows that all of us, in so far as we worship God under a false mental image, are idolatrous. This is a most stimulating piece of thinking. The Rev. D. Millar, of Melbourne, shows in *The Spiders' Telephone Wire* (H. R. Allenson, Ltd.,) that he understands the art of talking to boys and girls. The talks are beautifully illustrated in colour and monochrome, and the print is large enough for a young reader. For a youngster of from seven to ten this would be an acceptable present, and possibly older readers might find in it material for children's addresses. The second volume of Mark in *The Speaker's Bible* ("The Speaker's Bible Office," Aberdeen, price 9s. 6d. net), deals with the second gospel from x, 2 onwards. The expositions of outstanding texts are well done, and many sources have been drawn on for the materials. This is just the sort of book that would be useful to a local preacher who has but little time for collecting his material, or but few books up on his shelves. The elaborate index to sermons will put the reader on the track of further material that may be employed.

W. L. WARDLE.

Too little is known of the heroic men who early in the last century saved Australia from paganism, and the worst results of the old penal settlements. In *Lights in the Southern Sky* (Egworth Press, 3s.), J. E. Carruthers, D.D., has sought to make amends and to give us such sketches of early preachers and worthies of Australian Methodism as the scanty records in many cases will allow. The names of Samuel Leigh, Walter Lawry, John Waterhouse, are strange to us; but Methodism should never let them die. An orator like William Kelynack, a saint like Joseph Fletcher, a great leader like George Lane, a stalwart like George Hirst, a Missionary pioneer like George Brown, evangelists like John Watsford and W. G. Taylor (of *Down Under* fame), and many others find honourable mention here. It is a great romance, the romance of the wonderful, the heroic. The courage of these men, their self-sacrifice, their journeyings by flood and field through bush and forest can never be adequately told.—Of *Sermons and Lectures* by Edward Russell Bernard (Cambridge University Press, 6s.), it may be said that these "Remains" of the Canon and Chancellor of Salisbury and Chaplain in Ordinary to H.M. the King, are able, devout, scholarly expositions of the truth, correct in style and definite in their spiritual aim. If there is a certain freshness in the treatment there is also an unusualness in the texts and themes. The honours and distinctions won by the Canon cover a page of the book. His published works include *Lectures on Cicero*, *Pliny*, "The Path to Freedom," articles in *Smith's Dictionary of the Bible* and in *Hastings' Bible Dictionary*, etc. The *Lectures on Hymns* and *Hymn Writers* reveal a wide knowledge of the subject in ancient and modern times, and a fine catholicity of spirit. *Sermons* on "Flattery," "Popularity," "Pleasing God," "Unity of Aim,"

"The Secret Things of God," "The Priesthood of Christ" and "Christ Present," enables the reader to feel that the author was at once a gentleman and a saint.—*The New Testament in the Revised Version* (Cambridge University Press, 2s. net), is beautifully bound and printed on good paper. The Chapter divisions are preserved but not the verses. There are valuable footnotes, especially as to the meaning of words in the Greek. This small pocket edition of 545 pages is all that could be desired—a thing of beauty and a joy for ever, even as to its format.

J. RITSON.

Those who want to know what The World Alliance for Promoting International Friendship through the Churches is and what are its aims, in order to form a judgment concerning the value of its work will do well to procure *The Religious Basis of World Peace* (Williams & Norgate, 6s. net). The speeches delivered last year at Prague are brought together in this volume, edited by the Rev. H. W. Fox, D.S.O., M.A. In his preface Mr. Fox stresses the significance of the pronouncements made by speakers eminent in law, diplomacy, literature, economics, politics, as well as religion, that "world peace can only be established on a religious basis." This subject can no longer be thrust aside by the Churches. Sir Willoughby Dickinson states "that the Covenant of the League of Nations has been signed by States comprising more than four fifths of the entire human race." It is the duty of Christian people to see that its pledges are honourably fulfilled. The speeches are unequal in style, but uniformly valuable for their matter. That of Dr. Parkes Cadman on Peace and the Press reveals the possibility for some startling adventures for the Church in the modern world.—The brief chapters on various aspects of the religious life in *The Inward Vision* by R. H. J. Seewart, S.J. (Longmans, 5s. net) are exceedingly good, although they are not of equal value either in expression or teaching. Where the thought is most vital the language is not so simple as could be wished. Where the mystery of the soul's approach to God through fellowship with the sacrifice of Christ is the subject, some vagueness is inevitable; the symbol is never the fact; but sometimes it is not toughness of thought but infelicity of phrasing and involved sentences that hinder apprehension. The study of the Rich Young Ruler who found no evangel in the message of Jesus in "The Summons," shows what the author can do in achieving clarity. This deserves the thoughtful and prayerful consideration of every Christian man and woman.

MAGAZINES.

The Hibbert Journal for January is an unusually good number. Dr. W. R. Matthews in an article on "The Destiny of the Soul" presents the Christian case for "the potentiality of an eternal destiny" very sanely, and Mr. F. M. Cornford in discussing "The Division of the Soul" shows that the modern psychologists have reached conclusions on this matter closely resembling

those of Plato. Yet there is a fundamental difference, for while to the theology inspired by Platonism "man is a fallen spirit, to science he is a risen animal." Sir Francis Younghusband has a moving plea for "faith in the goodness of things." Mr. W. J. Blyton in considering the question "Is Religion to be Specialised?" contends that "religion is unconfined, its range is the sum of all other ranges." Dr. C. G. Montefiore and Professor Burkitt in complementary articles give us Jewish conceptions of Christianity and a Christian view of Judaism. From the other articles we would mention especially one by M. G. Wilson Knight, a recent contributor to the *Holborn* on "Macbeth and the Nature of Evil."

The January number of the *Baptist Quarterly* is of unusual interest, for while everything in it has some definite reference to the Baptist Church, almost everything in it appeals to non-Baptist readers. It is noteworthy to find Dr. Wicks contending against the dictum of the late Professor H. T. Andrews that "baptism is essential not merely to the *bene esse* but to the very *esse* of the Christian life." Methodists will find much to interest them in Dr. Whitley's estimate of Whitefield's influence on Baptists.

The Anglican Theological Review for October, 1929, has for its main feature an article on "Contrasted Philosophies of Christianity," by C. L. Dibble. J. E. Harry has an interesting note on "almost thou persuadest me to be a Christian." The number for January, 1930, is an extremely good one. E. J. Goodspeed presents a very plausible case for his theory that *Ephesians* is a non-Pauline encyclical prefixed to a collected volume of Paul's epistles for circulation in the early church, and discusses Harnack's criticisms of the theory. Fleming James contends for the view that Hosea's wife was actually a harlot when he married her. Burton S. Easton in his notes has a very appreciative reference to the late editor of the *Holborn*, in which he speaks of Dr. Peake's "uncommon gift of sane common sense." The reviews are discriminating and useful.

The Bookman for January, 1930, has an estimate of W. B. Yeats by Wilfrid Gibson. Mary Bradford Whiting writes on "The Heart of Calantia." Bonamy's *Restoration Tragedy, 1660-1720*, is reviewed by George Saintsbury. The issue for February has a good account, by W. S. Dale, of literature in New Zealand. William Gerhardt is amusing and caustic in his treatment of "The Elders, Ourselves, and Our Critics." His statement that "the men who took the name of art in vain—Stevenson and Wilde and Pater and George Moore—indulged in something so superficial that there would have been no visible art about their performances did they not take a proper pride

in polishing their surfaces, since they had no depths to descend to," will make some scalps resemble the fretful porpentine. The notices of books are full and well done.

The Congregational Quarterly begins 1930 with a very good number. Prominent among the articles are "The Doctrine of the Fallibility of Jesus," in which Mr. A. D. Martin criticizes Dr. C. J. Cadoux's position as stated in his *Catholicism and Christianity*, and one by Professor Orlando Mansfield which discusses Nonconformity's contribution to English music. D. S. Johns writes on the problem created by the new developments in our educational system. Mr. Edward Grubb deals with the Last Supper, and concludes that it is at least an open question whether the authority of Jesus can be quoted for the Eucharistic ceremony. Four useful articles for the working minister are included under the title "Developments and Experiments." The editor's comments are, as usual, not the least attractive feature.

The Expository Times continues successfully to cultivate its own special territory. It is running a series of expositions devoted to the Words from the Cross, the opening ones being contributed by Principal Macgregor and the Rev. James Reid. An important article on "Natural Law and Miracles," by J. H. Morrison, appears in the January number. Among other books reviewed at length are *The Epic of the Nazarene*, by A. G. Paisley, *Methodism and the Modern World* (December), *Love in the New Testament*, Dr. Moffatt, and *The Christian Outlook in the Modern World*, C. J. D'Arcy (January).

The January issue of *The Review of the Churches* is devoted mainly to the movement for Church Union in Southern India. The scheme is explained by Dr. Bannirya, the President of the South India United Church, and discussed by numerous representative writers. Dr. G. J. Jordan writes on "Reunion Proposals—Old and New." The editor has some interesting paragraphs on the Hadow report, and there are some good reviews.

Of special interest to our readers in the *Bulletin of the John Rylands Library* for January is the fine appreciation of Dr. Peake by the editor. Mr. Pantin writes, with full quotation, on a mediæval collection of Latin and English proverbs and riddles. Mr. L. F. Rushbrooke discusses indigenous rule in India. M. V. Clarke and V. H. Galbraith deal with the deposition of Richard II in an article which is a valuable contribution to history in that it makes use of new material to show that the account in the Parliament Role is suspect. The editor and Dr. Mingana make brief but effective replies to the Jesuit fathers, who have practically charged Dr. Mingana with forgery. Dr. Mingana

continues the *Woodbrooke Studies* with a reproduction and translation of *The Apocalypse of Peter*.

The Christian Union Quarterly for January continues its effective propaganda for unity. The section entitled "What People and Papers are saying about Unity" centres mainly round the controversy roused by Bishop Manning's prohibition of an arrangement according to which Dr. Coffin, a well-known Presbyterian, was to have celebrated the Lord's Supper in an Episcopal Church, and furnishes some lively reading. Of the articles that by S. M. Zwemer on "The Will to Unity" may be specially noted.

The January number of *The British Journal to Inebriety* gives in full the Norman Kerr Lecture, on *Alcohol as an Economic Factor*; by Sir Josiah Stamp, which may be commended to thoughtful workers in the cause of temperance. It is a well-informed and impartial discussion.

The Harvard Theological Review maintains its usual high standard. The first article, running to 120 pages, is by the eminent Italian scholar Luigi Salvatorelli, and deals with the historical investigation of the origins of Christianity under the title "From Locke to Reitzenstein." This is a very useful and instructive monograph. The great Semitic scholar G. F. Moore writes with his accustomed learning on "Fate and Free Will in the Jewish Philosophies according to Josephus," and H. A. Sanders discusses a newly-discovered leaf of the Freer Psalter.

The *Oxford Magazine* keeps its readers well in touch with the currents of life and thought in the University. Old Oxonians will be interested in its accounts of undergraduate activity, and a much wider circle in its discussions of art, politics, philosophy, and literature.

Discovery continues to supply its readers with information and fact more fascinating than fiction. The December and January numbers have articles on the Barrier Reef explorations. The latter number also begins a series of articles on the Universities with an excellent survey of Cambridge by Professor Seward. In the February number the Vice-Chancellor of Birmingham discusses his own University. Other interesting features from the January-February issues are articles on "The Mayas from the Air," "The Goldsmiths of Ur," "The Secret of the Canyon," "Rhythms in Bird Behaviour."

In *The Quest* for January Robert Eisler argues that the Fourth Gospel points to the paraclete being a human person, and proposes in a further study to discuss his identity. W. F.

Clarke reviews Whitehead's *Lowell Lectures* under the title "Philosophy Rediscovered God," also "to be continued in our next." The editor writes on "Reasonable Relative Reality." G. P. Sharplin contributes an entertaining selection from the wise sayings and saws of China.

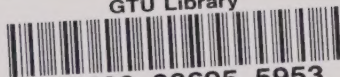
The Journal of Theological Studies for October contains a number of rather technical articles of more interest to the specialist—who is, of course, the person for whom primarily the *Journal* is issued—rather than the general reader. Some of these exhibit British scholarship at its best. Among them may be singled out Canon Lukyn Williams on "'My Father,' in Jewish Thought of the First Century," and Professor Burkitt's further note on the Pahlavi Crosses. The reviews occupy rather more than half the space of the number, and are excellently done.

The Canadian Journal of Religious Thought has for its chief articles "Some Old Testament Problems in the Light of Recent Archæological Discoveries," by T. J. Meek; "The Reunion of the Scottish Churches," by J. R. P. Selater; "The Mandæans," by J. Lowe; and "What Lies Ahead of the Churches," by P. S. Heath. It contains also an Advent sermon by Dr. Coffin.

The Guardian, published at Calcutta, is especially valuable just now for its reflections on the religious situation in India, and its views on Indian politics both within and without the boundaries of India. We note a discriminating review of Victor Murray's recent book.

W. L. WARDLE.

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